CANADIAN JEWISH REVIEW

VOL. XXIX MONTREAL, MARCH 28, 1947 No. 25

Passover

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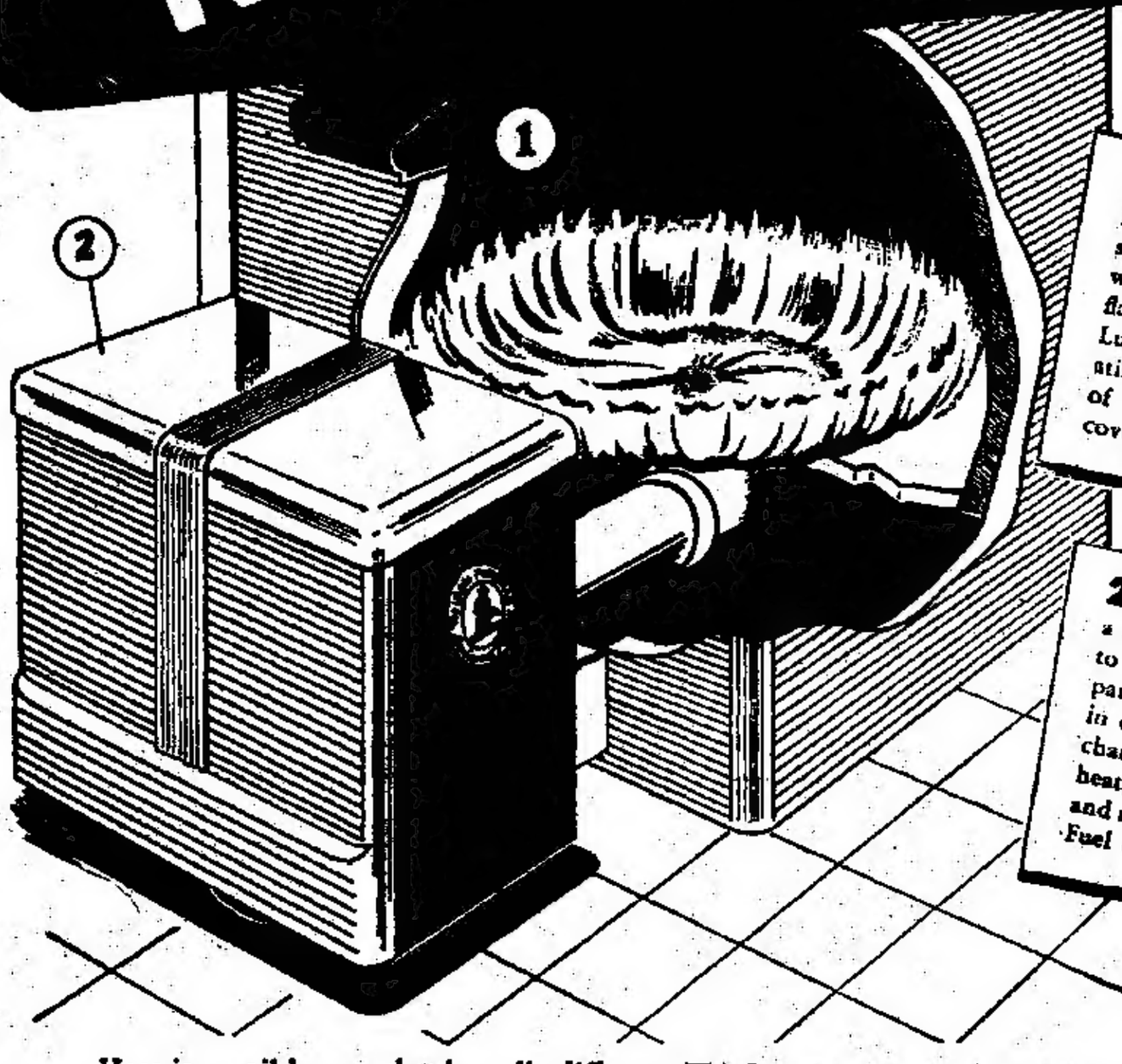

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*An excerpt from—"Conservation Common Sense" by G. C. Toner, M.A., in CARLING'S CONSERVATION DIGEST, Vol. 1, No. 1, published by The Carling Conservation Club.

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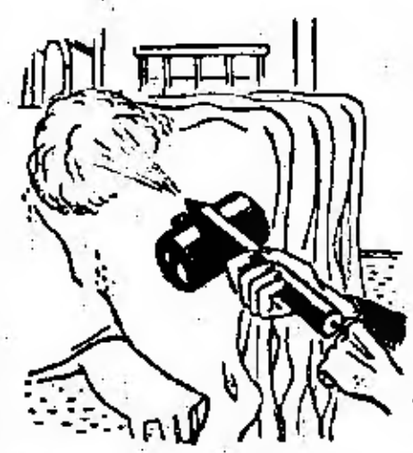

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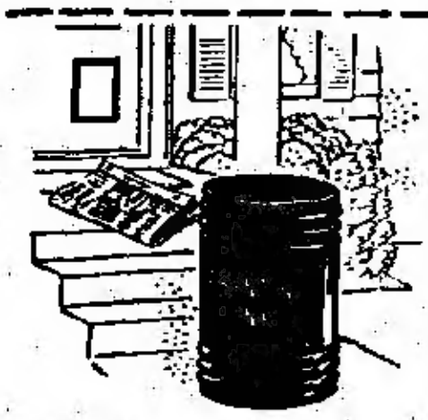

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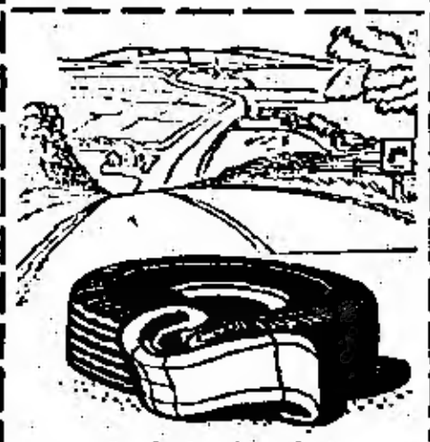

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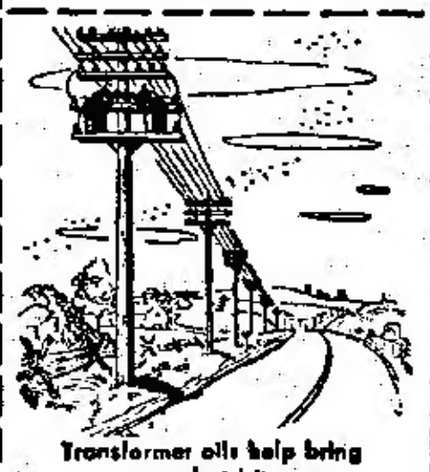

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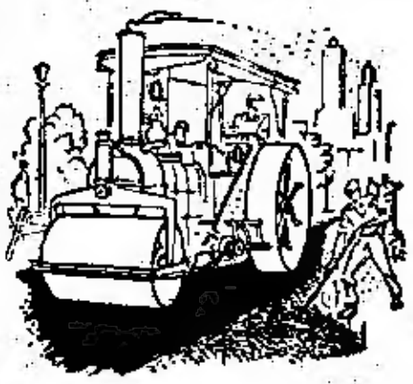

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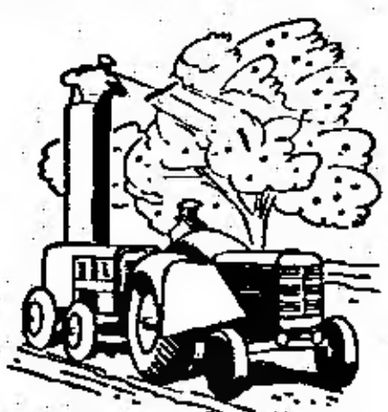

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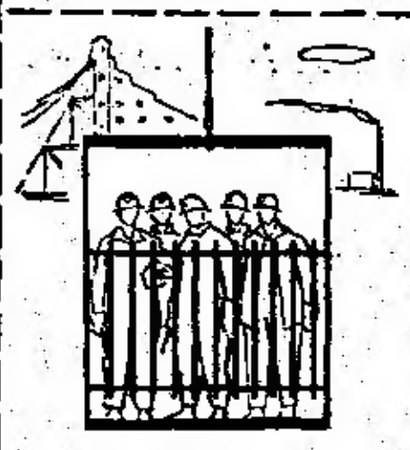

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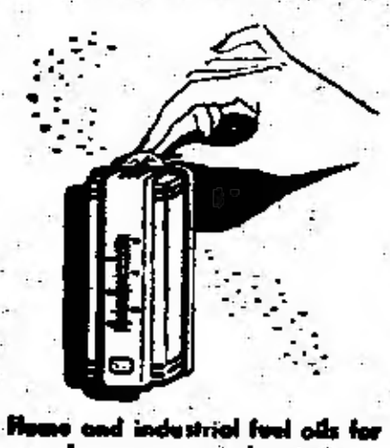

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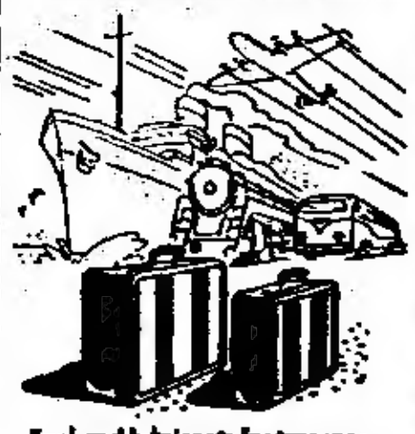

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CANADIAN JEWISH REVIEW

VOL. XXIX MONTREAL, MARCH 28, 1947 No. 26

Commentaries

By Dr. Harry J. Stern, Rabbi

Global Redemption

Passover is our great Festival of Freedom. Israel was enslaved in Egypt, so scripture records, four hundred and thirty years but all through that long period of enslavement Israel did not give up the struggle for liberty nor the hope for redemption.

This is best indicated by the verse in Exodus, "And it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." For on the "self-same" day of their enslavement there is the suggestion that they resolved to break through the fetters of oppression.

Indeed, the struggle for freedom has been a long one for the Jew, in particular, and mankind as a whole. Because of the Pharaohs and their Egypt-lands that have so often arisen to enslave peoples, freedom for the Jew who first proclaimed the concept of the God of Freedom has not become a reality. The reality of freedom for the Jew and mankind was at best for brief periods. These interludes of freedom came between cruel and crushing periods of enslavement.

Passover inspires us not to tire in the combat for freedom. It gives us courage to hope that every enslavement heaps destruction upon the enslavers. Tyrants, because of their worship of power, and because of their denial of the rights of man, become at the end victims of their own tyranny. The moral law which reigns in the universe and has its origin in the God of Freedom sooner or later overtakes oppressors and brings them to the gallows and in turn plagues their lands with disease, hunger and death.

We Jews, because of our religious discipline, are ever to be free from revenge. But is not now the law of retribution at work in the Egypt-lands of our day? What price these Egypt-lands are paying for their attempt to enslave the free peoples of the world! One need only read in particular of the present ghastly conditions of life and death in post-Hitler Germany. Thus Judy Barden, writing in the New York Sun, on present-day Germany states: "Old men and women without bodily strength or will to live, give up the struggle and are carried away. Their troubles are over. But by dying they cause more trouble for their relatives. How to bury them? It is said the only way to obtain a decent coffin is to take the wardrobe or a closet to the carpenter. Out of this he will make a coffin."

We read how post-Hitler Germany is plagued and then we reflect how the moral law is indeed at work in the universe! For, alas, Hitler and the Nazis brought all this and more upon the Germans who were in the main responsible for the death of six million Jews whose great ancient leader, Moses, proclaimed the principle of freedom and brotherhood thousands of years ago as dramatized in the story of the Exodus.

The freedom which the Allies gained in the struggle with the Nazis must now be world-wide. We must remove divisiveness and hate left over from World War II. There are group tensions from which we must free ourselves. Organizations that propagate anti-Negro, anti-Catholic, anti-Protestant, and anti-Jew attitudes must be removed from our society if we are to enjoy world freedom.

That the human race is one and that its destiny is one has long ago been proclaimed by religion. But this truth is now perceived as a practical necessity. Modern science, with its inventions of constellations, radio, radar, and the atomic bomb, has urgently made world freedom and brotherhood as taught by religion a practical reality. We are interdependent, more so today than ever before in all human history. We must therefore learn to live as free humans together or else our civilization is doomed and we are destined to perish together. Therefore, the urgency is now to establish justice in human affairs and fair treatment for all of God's children.

Hence, each and every person must begin with himself to cleanse his heart in the spirit of the Passover-Easter season which we observe and thus seek not only to let live but to help live.

Human beings, be they Jews or Christians, can not build the decent society of freedom if their hearts are filled with hates and frustrations and fears.

Society must move fast in establishing laws that will help make discrimination difficult and punishable. Society today must speedily make laws that will guarantee adequate incomes, education, and health services for all the people. Nations must give up narrow sovereignty and work together for the speedy establishment of world government.

May the universal Passover be realized in our day and generation and may universal freedom be speedily established because we are dedicated to the One God, the Father of all mankind, who is the God of Freedom.

The Origin Of Chad Gadya Or Song Of The Kid

This Aramaic song is so called after its refrain and introductory phrase. Along with the "Echod Mi Yodea" it belongs to a species of cumulative nursery rhymes familiar to children the world over. Green, in his Haggadah, claims that these songs were at one time (probably at the beginning of the seventeenth century) mere children's stories told in the nursery to beguile the hearts of the little ones, and for this very reason included in the Seder service. For, the very Seder ceremony was primarily intended for the youngsters who on the night of Pesach were permitted to do as they pleased, in accord with the festival spirit.

The "Chad Gadya" has been interpreted to mean any number of things by any number of commentators and theologians. However, generally speaking, both Christians and Jewish scholars assume the story of "Chad Gadya" to symbolize the doctrine of retaliation, "jus talionis".

According to the historical interpretation given to the "Chad Gadya", each actor in the story is held to be a distinct type of the several oppressors of the Jews. Thus "the kid" in the story is Israel who was swallowed up by the cat, Egypt. Egypt was conquered by Babylon (dog): both (Egypt and Babylon) by the Medes and Persians (the stick): These by the fiery Alexander; Alexander's empire by Rome, which like water, overspread the whole world; Rome, as mistress of Palestine, was supplanted by the ox, the Saracens. Possibly the butcher may stand for the crusaders, and the angel of death for the hoped-for deliverance from their cruelty. If this be so, then the "Chad Gadya" may even have been composed during the existence of the Latin kingdom in Jerusalem.

Jewish commentators give the following moral to the story of the "one kid". God rules the destinies of nations. Everyone is

(Continued on Page One Hundred and One)

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Nobody was ever bigger than Moses. He was bigger than big, he was tremendous, a giant personality that forever towers and towers. He never grows smaller or small but whenever people are talking about freedom, any people anywhere in the world, there Moses is, eternally distinguished from all other men who ever lived. He was never meant to be just for the Jews alone, and all the talk you hear about charters of freedom and liberty for all men, no matter what their color or faith, goes right back to Moses who could see farther and understand more than anybody else.

In legends of the Israelitish group whose destiny it was to lead humanity into spiritual enlightenment, and whose mission it is to do that into many tomorrows, Moses was strong, beautiful, powerful, and magnificent. Heaven and earth were created for his sake. He was so prominent a figure that his authority was equal to that of an entire sanhedrin of seventy-one or even of all of Israel! It was claimed that while all the other prophets beheld their vision as through nine spectacles, Moses could see his through one clear, finely ground glass.

For all that, Moses was more meek than any other man. God said to him: "How long will thou count thyself so lowly? The time is ready for thee. Thou art the man for it." Whenever the time has been ready and there were men to act as liberators against tyranny there has dwelt the deathless imprint of the personality of Moses and the spirit of the Exodus from Egypt which the Jews commemorate now.

Far beyond the place where Moses died and the people he preserved from serfdom, "His sepulcher is from the rising of the sun to the setting thereof, and from the south to the confines of the north; all the world is his sepulcher." Maybe that is because Moses, who was reared as an aristocrat at the Egyptian court, helped any one who bore too heavy a burden or was too weak for his work and believed that no man had the right to possess another in slavery and that every man should be free from servitude to attain physical, intellectual, and spiritual benefits to the full extent of his ability.

Over all of their history the Jews have known Moses as their outstanding character, and burned into their group consciousness is the freedom idea. Nothing is so important as the going out of Egypt and each Jew at this Passover time of commemoration must not only remember it and talk about it but he must feel that he is an actual part of it. It was not for nothing that Moses freed the Israelites from persecution and oppression and led them to Sinai. There they were to receive the moral laws which meant a new religious outlook, the laws which were unchangeable for a moral life that would be in keeping with divine approval. "Let my people go that they may serve Me." First they had to be free.

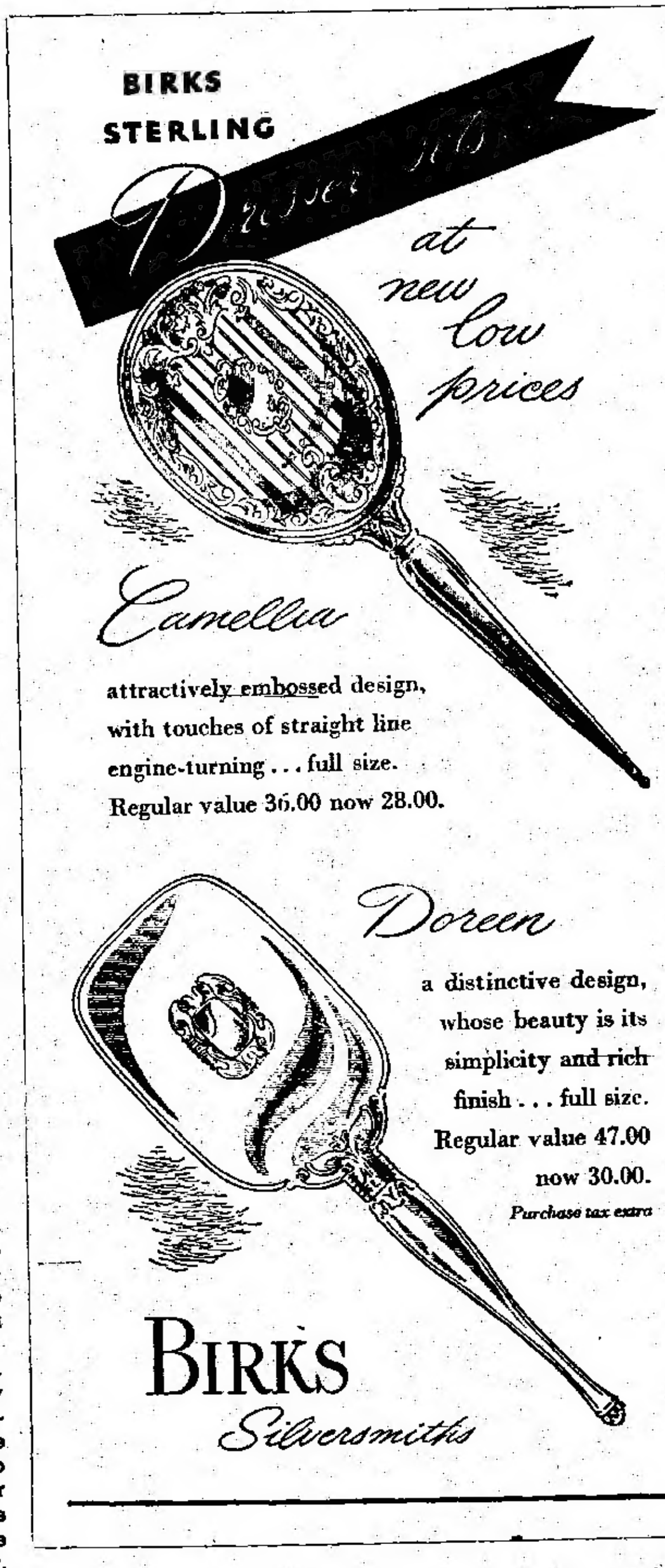
The laws they received were to regulate human relations. These laws were characterized by their humanitarianism. They had things to say about the treatment of the weak, the defenceless, the widow, the orphan, the slave, the stranger. Through the genius of Moses, the Israelites were united by their devotion to a God who was a God of equality and of freedom. It was far beyond the vision of primitive peoples, among whom life was so cruel and harsh, for the Israelites to be commanded: "Ye shall not oppress a stranger, for ye know the heart of the stranger, seeing ye were strangers in the land of Egypt," and it is still far too early for the Jews to regard such a lesson as learned by the world even today.

The significance of Passover rests on the first of the Ten Commandments. "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage." Such a God is a God of freedom and that comes first. All the other values depend upon freedom. It is the foundation stone of human development. Only under freedom is the human personality sacred.

Passover feeds and encourages the desire to be free and to free the slaves wherever they are and under whatever guise they live. It is Jewish to hate oppression and tyranny and to suffer with those who endure these things, whoever and wherever they are. Hatred of injustice is the eternal mark that was left by the Egyptian oppression and which every Passover means to deepen, lest the lesson of Passover be forgotten.

The Jews keep open house on Passover eve when all those who hunger are invited to come and eat. Many millions are hungry now and cannot come, but the invitation is a gesture of universal sympathy and solidarity with them and an expression of dread as well because it is through hunger that men are led into slavery, and Egypt is not just a country but any place where some men want to clamp others in chains.

Today forces of Egyptian darkness seek through racial antagonism to frustrate the realization of the great dream of human brotherhood which democracies inherit from the Jews. Noisy demagogues treasure latent embers of hate and shout mocking contradictions at the ideals upon which democracies rest and for which so many lives were given. All over the world reaction is organizing to substitute democracy with ruthless government by decree. Will patriots sit idle and silent before this planned attack on freedom? Passover is the time to ask. f.f.e.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Canadian Jewry Is Pledged To Aid Brethren Overseas

By Samuel Bronfman, Belvedere Road, Montreal, National President Of The Canadian Jewish Congress

Throughout the centuries, as our ancestors annually celebrated the feast of Passover, the thought uppermost in their minds was the thought of freedom. Indeed, it is this concept of freedom which dominates and gives principal significance to the ritual commemoration

—Copyright by Karsh

Samuel Bronfman, Montreal, President, Canadian Jewish Congress

of the exodus from Egypt; and this year, too, the celebration of Passover, we know, will inevitably evoke reflections upon the same matter. For although it is true that two years have passed since the pharaoh of our age went down to defeat and ignominy, that people whom he most viciously harried and tortured still remains to-day bitterly removed and agonizingly distant from that emancipation and reestablishment for which, through seven dark years, it longed and prayed.

The thousands of our brethren who thus endured Nazi persecution, sustained by the hope that the defeat of Hitlerism would bring an end to their suffering have indeed survived, but a complete release from bondage still seems as remote as ever. To the despair of their present plight is added the recollection of their past ordeals, and the unutterable knowledge that as a people they are diminished, we are diminished, by six million of our kith and kin. Moreover, as if to emphasize the fractional nature of the liberation of European Jewry, one sees everywhere upon that continent a resurgence of the anti-Semitism which should have perished with the Third Reich.

And in the meantime the camps to which Jewish refugees were sent two years ago for temporary asylum have somehow acquired a character of permanence.

It is inevitable, therefore, that Canadian Jewry, as it recalls the pattern and form of the emancipation from Mizraim, should indulge in comparisons. Fortunately, they are not all disheartening. The exodus from Egypt, too, did not bring about an immediate and full realization of Jewish hopes. Even after Pharaoh and his hosts were in the Red Sea sunk, years of wandering in the desert ensued. However, the faith of our ancestors, that in the fulness of time the great goal would be reached, was never dimmed; and in the end, in truth, shone brilliant with fulfilment.

Canadian Jewry, too, as it considers the tragic plight of its brethren overseas, cherishes this faith. In this faith, it is pledged to the maintenance and sustenance of the afflicted remnants of Israel, wherever they may be; and in this faith it looks forward to Passovers which will see that which was so long delayed, at last fulfilled, the remnant gathered, gathered together and re-established, free and secure, in a world of security and freedom.

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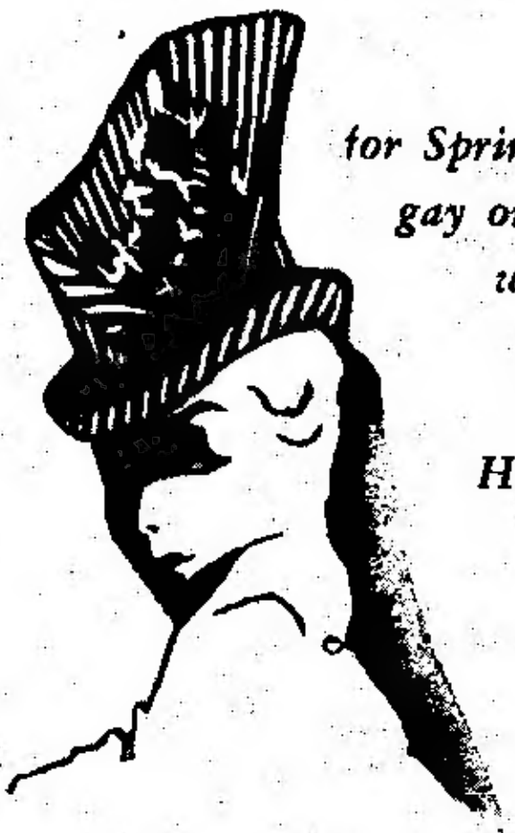
I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

MARCH 28, 1947 VOL. XXIX, No. 26

HATS!



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IS THE TALMUD TORAH DOOMED?

BASIC REFORMS COULD CHECK ITS DECLINE

By Judah Pilch, Educational Consultant, Jewish Education Committee Of New York, Writing In Jewish Education

That the Talmud Torah is struggling for its very existence is a generally accepted fact. Its decline, both quantitative and qualitative, is gradual but constant. The facts that were revealed in the study of conditions in some middle-sized communities can be briefly summarized as follows:

In each of these communities there are either one or two well-established Talmud Torahs which have functioned for more than twenty years. The Talmud Torah was once the sole recognized Jewish educational agency in the community, providing what was considered at the time an adequate program of Jewish education. It enjoyed a relatively good reputation.

The number of students in these Talmud Torahs varied according to the general Jewish population in the communities. In the heyday of the Talmud Torah type of Jewish education, there were, even in communities with Jewish populations of no more than 10,000, more than 200 students in each Talmud Torah.

The curriculum consisted of Hebrew, Bible Prayers, and in the higher classes, Mishnah, Rashi, and Jewish History. The language of instruction was Hebrew. The graduating class consisted of boys and girls of High School age, who had a fairly adequate foundation in the above subjects. These Talmud Torahs were located in typically Jewish neighborhoods, in buildings of their own, at a time when more than 50% of the Jewish population spoke Yiddish, and when at least 30% to 40% of the parents were immigrants.

In the last few years, the situation has changed radically. Today the picture is quite gloomy. The population of the Talmud Torah has declined to such an extent that only in exceptional cases can schools classify their students properly, and arrange for homogeneous classes. It is no longer a secret that there are schools with a maximum registration of only 38 pupils.

The curriculum, while still consisting of the same subject matter, is, however, stripped of its Hebraic mantle. There is a little study of Humash translated into English, a little Hebrew given in English translation, and a great deal of mechanical reading of the Siddur, plus occasional discussion of Jewish history bearing primarily on the Bible stories.

The classes are poorly graded, particularly the beginners' class, which is a receptacle for all types of students, of all ages, and of different backgrounds, who register at school whenever they wish. There is little, if any, school life because of the small number of children; few extra-curricular activities, with the exception of a "show" for the parents on Hanukkah or Purim.

The teachers are depressed and pessimistic. The older Hebraists among them have become somewhat cynical; nor is the younger teacher very enthusiastic about the future of his work. Instead of following its traditional prescribed curriculum, or working towards its ultimate goal, the Talmud Torah today, is actually catering to the dictates of the American Jewish fashion: Bar Mitzvah, the "four kashos" and a little "Davenen." Even the teaching of Yiddish is not prompted by a deep conviction of its importance, but in order to fulfill the demand of some parents to whom Yiddish is synonymous with Jewish culture.

Whether or not it will be possible to safeguard the Talmud Torah as a vital Jewish educational agency against further deterioration, depends to a great extent upon an unbiased diagnosis of the causes that brought about its decline and threaten its existence in the future. For such a diagnosis we must attempt a general analysis of some of the fundamental changes in the Jewish community, the impact of which was felt in the area of Talmud Torah education. This analysis is not based on exact scientific data; but there is enough valid information—some of it well known, some less so — to make for a worth while diagnosis.

1. *Size of Family*

The basic unit of our social organism, the American family, has been reduced from its average size of 4.7 in 1900, to 4.1 in 1930, and to 3.8 in 1940. The Jewish family has certainly been no exception. It, too, has followed the same pattern.

2. *Age trends of Population*

The general community, in the past 25 years, has become much older, in the sense that today there are more people aged 24 and over, than ever before. The number of people of 24 and younger, has been constantly declining in the past thirty years. Here too, the Jewish population has not been an exception.

The above two facts in vital statistics point to a general decline in the public school population of an elementary school level throughout the country, and in the case of the Jewish community, it is also safe to assume that we no

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longer have as many children of elementary school age as there were fifteen or twenty years ago. It follows that the decline may be partially explained by this general trend.

It is very possible that in the coming three or four years, we may have, once again, a larger group of young children, in view of the fact that the present trend seems to be in the direction of a definite increase in the birth rate of the entire population. We may then have a larger clientele for our schools. But as of today, we may state with certainty, that the numerical aspect of our pupil population has weakened considerably.

Important as these facts are, a number of other changes have taken place in the Jewish communities, which are more important by far, in the sense that they have had a greater effect on the Talmud Torah school system. They are:

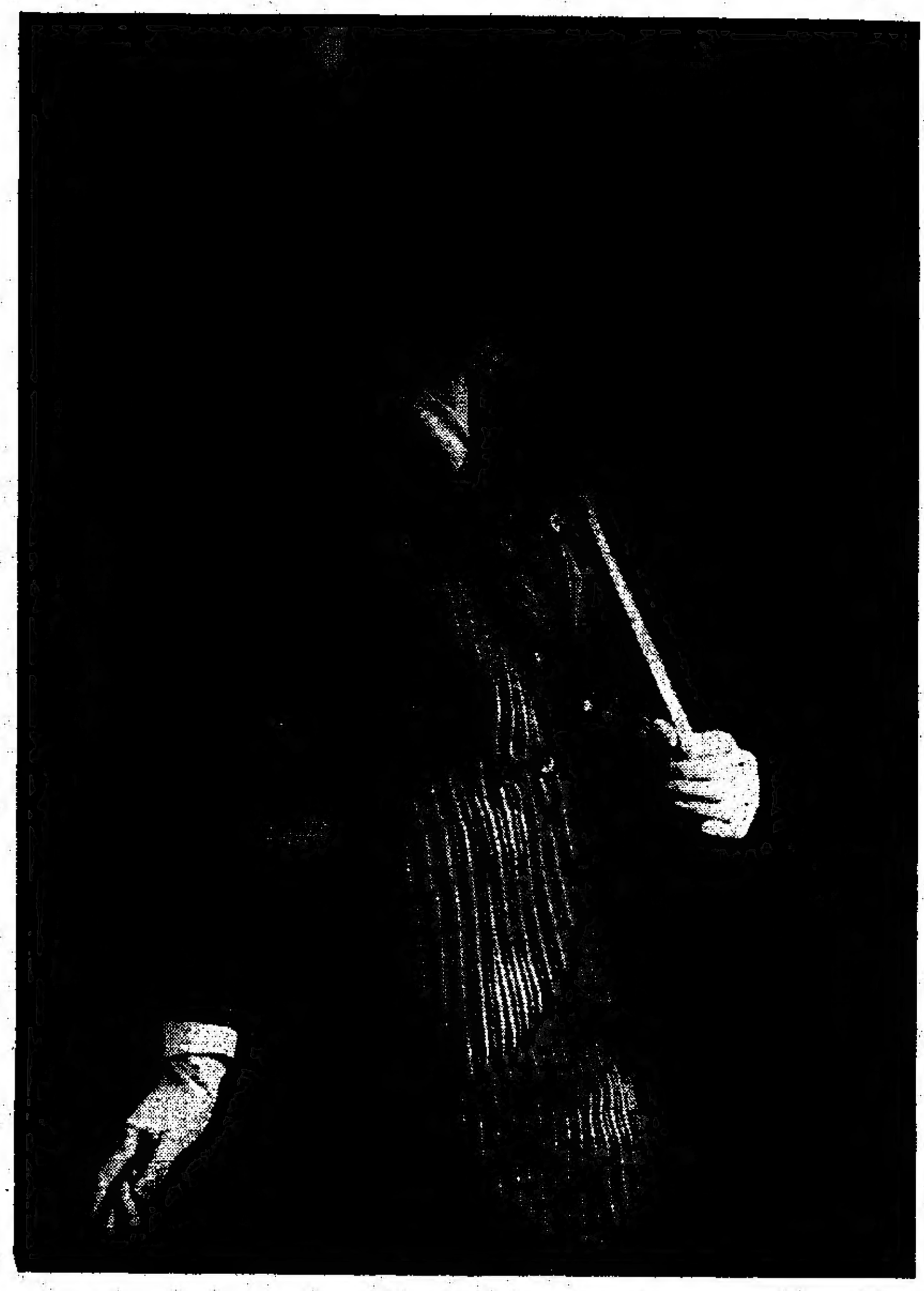
3. *The New Type of Parent*

The average parent, whose children attend our schools, is no longer of the immigrant type. Most of the parents, with very few exceptions, were born in America. A great many of the immigrants who came to this country as late as 1923 are already grandparents. In each school, we now have some children whose grandparents were born or brought up in this country. In the study of Hartford, for instance, it was revealed that more than 90% of all Jewish parents are native Americans. The same is true in many other cities.

These American-born parents were not subject to the religio-cultural stimulus of the European setting. In a great many instances, their Jewish upbringing in this country was not of the kind which would inculcate in them the traditionally Jewish reverence for Hebrew learning. They send their children to school, not because they are interested in Jewish scholarship, or because they want their children to be acquainted with their cultural heritage — they are primarily interested in having their children fit into the general scheme of things, to live the same sort of Jewish life as other Jews in America, not to be left out, insofar as Jewish "belongingness" is concerned.

Consequently, they want "Bar Mitzvah," and the ability to read, plus a little history. Jewish life, even as its best, does not require much more today. Synagogue affiliation, belonging to a Jewish organization, and Jewish social intercourse, do not call for a knowledge of Humash and Prophets, let alone Hebrew. The reverence for the "Talmud Hacham," and for the printed Hebrew page, which was a characteristic trait of the European Jews, and which was, to some extent, shared by the multitudes of immigrants who came to America, even though they themselves were "Am Haratzim", has

(Continued on Page Seventy-Six)



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WHEREIN IS THIS NIGHT DIFFERENT?

By Sholome Michael Gelber, Of Toronto, Writing For The Menorah Journal, From Bergen-Belsen, Germany (British Zone)

This is not the first time that Jewish communities have seen their sun descend behind the wide horizon. Nor is the present black night of persecution — with its nightmares of uprootedness, insecurity and frustration — a new form of disturbance in Jewish experience. Communities have been obliterated many times before. And a remnant of survivors has often been sent packing to stumble along new and stony paths. Jews, in fact, have been victims of unbridled wrath, and subsequently displaced persons, for centuries.

Nevertheless, there are features of the current European darkness that are strange and different. For the deep shadow here possesses unique characteristics, and presents bizarre manifestations. It is evident to the observer that the unheard-of horror has brought with it unprecedented results, that the new effects are as dreadful as the new cause was singularly hateful. One learns again from the extraordinary Jewish story at hand that history simply does not repeat itself. For this time not only did "the sun set at noon", as the prophet Amos would have it, but it failed to rise next morning. And since the sun, long after VE-Day, is still stubbornly withholding its light in this morning hour, it is yet not too late to ask, "Watchman, what of the night?" and "Wherein is this night different from all other nights?"

II

The most obvious characteristic of the blackness here is its proportions. In extent and intensity alike it has surpassed all previous miseries in Jewish history. *Six million Jewish dead* is more than a statistical observation which reveals that mass production has even affected the factories of Death. Those who have seen any of the legions of graves where those mutilated bodies rest at once realize that the quantity of the murdered means that the quality of their murderers was more depraved, more blood-thirsty than heretofore, Those pitiful survivors who knew the dead and who themselves languished under the torture of fiendish brutality explain that the sadism of twentieth-century Europe was more cunning, more efficient and more diabolical than ever.

This night enveloped a series of countries. In former times Jews were expelled from England and Spain; they were pilloried in Poland, ghettoized in Italy, and thrashed by the pogroms in tsarist Russia. But this has been more than an expulsion or an inquisition, a ghetto or a Kishinev. Like a plague it refused to be restrained by national boundaries. This was a continental blockade against Jewish survival. And the staggering ramifications were universal anti-semitism, and the results are the decimation of European Jewry.

This was more than hail, fire and brimstone, torture, rape and solitary confinement. This was concentration camps and crematoria, gas-chambers and skilful mutilation of body, mind and soul. And its squalid consequences are mass-neurosis, demoralization, physical debility and spiritual torment amongst many of the all too few survivors.

What of those survivors? Now that the bad dream of Hitlerism is past, they have awakened only to find themselves still groping in the dark of Displaced Persons Camps, or in the foul stench of degenerate Europe, with broken homes, haunting memories and terrible realities. What of this remnant of a once proud and virile culture? Wherein do they differ from their persecuted ancestors?

III

It is difficult to generalize about the Jews in Europe, on the one hand, and impossible, on the other, to know accurately how Jews of former generations reacted to their punishment. Nevertheless it would seem that this remnant today has on the whole been subject to new conditions, a fact which has resulted in significant new reactions.

For instance, in former years the beaten Jew gave himself a religious answer. He said that he was being punished for his sins. And to purge himself of evil he searched his own soul *(cheshbon ha'nefesh)* and steeped himself in religiousness. He fortified the fence around the Torah and took a new bond of faith.

Or he said that the cup of the High Priest—which, legend taught, had ascended to Heaven when the Temple in Jerusalem fell in 70 C.E.—was yet to be filled with tears before the salvation of Israel and the redemption of Zion could be achieved. He believed that for each sad experience in Jewish history a single drop was added to the cup. And the Jew always felt that his own personal misery actually contributed to hastening the

(Continued on Page Seventy-Two)

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THE JEWISH POPULATION OF CANADA HAS ADAPTED ITSELF RAPIDLY TO THE ENVIRONMENT OF THE COUNTRY

By Louis Rosenberg, Research Director Of The Canadian Jewish Congress

Many national and local organizations have been developed in the United States, Great Britain and Canada, with the necessary administrative and functional machinery to meet, to some extent, not only overseas needs for relief and rehabilitation, but also to a greater or lesser degree the specifically Jewish social, cultural, educational and religious needs of our communities, and the voluntary fund-raising apparatus for their maintenance. Yet, with the exception of Canada, Jewish national and local institutions have been handicapped and compelled to grope in the dark, for lack of accurate statistical information concerning the numerical, geographical, sex, age and occupational distribution of the Jewish population of the United States and Great Britain, and the number and rate of Jewish births, marriages and deaths, without which the work of those institutions cannot be efficiently planned, conducted or evaluated.

In Canada the Jewish community has been fortunate in having available the basic information compiled at regular intervals by the Dominion Bureau of Statistics of the Canadian Government. Realizing the value of this source material, the Canadian Jewish Congress set up its Bureau of Social and Economic Research in 1934, for the purpose of analyzing and interpreting all available information concerning the Jewish population of Canada, exploring the possibilities of expanding and intensifying the scope of the information in this field, and supplementing it wherever necessary by sample surveys and investigations, so as to assist the various committees of the Canadian Jewish Congress and other national organizations in planning the social services, religious and educational facilities, civic protective programs and other phases of Jewish organizational life in Canada.

The first comprehensive social and economic study of the Jews in Canada was published by the Bureau of Social and Economic Research in 1939 under the title of *Canada's Jews*, and a revised edition bringing the statistical information up to date is planned for 1947.

A series of monographs on Jewish immigration, occupational distribution, vital statistics, age and sex distribution, and intermarriage, and a number of community surveys of the larger Jewish communities in Canada are also planned.

There are no valid grounds for assuming that the compilation of official and accurate statistics concerning Jews in Canada has resulted in the growth of anti-Semitic feeling. Anti-Semitism is not based upon logic or upon statistics. The rabid anti-Semite might not be cured by the presentation of accurate statistics which disprove his allegations, but anti-Semitism certainly cannot be prevented by the absence of accurate and official information. Anti-Semitism thrives on ignorance and unverified statements.

The censuses prior to 1911 only gave the number of Jews by religion and ethnic origin in each province, county or census division, and in every incorporated city, town or village in Canada. In addition the census of 1911 cross-classified the information concerning ethnic origin and religion by sex, while the 1921 census cross-classified the information concerning ethnic origin by ability to speak English and French, and by mother tongue.

Since 1931 the cross-classification of information in the Canadian census has been expanded, so that religion, sex, age-groups, conjugal condition, number of children attending school, country of birth, official language spoken, mother tongue, occupation, home ownership, blindness and deaf mutism are cross-classified by ethnic origin, thus making possible comparative detailed analysis and study of almost every aspect of the social and economic life of the various ethnic groups which make up Canada's population.

Much of the information which is of too detailed a nature for publication in the census reports is available in manuscript form, and the Dominion Bureau of Statistics has at all times cooperated to the fullest extent with sociologists and research workers by affording them access to this invaluable store.

Official statistical information regarding origin and religion in Canada is not confined to the census. The annual reports on vital statistics, compiled by the Domin-

(Continued on Page Sixty-Five)

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THE PHILOSOPHY OF THE NATIONAL COUNCIL OF JEWISH WOMEN OF CANADA

EDUCATION, SOCIAL ACTION, AND FELLOWSHIP IS THE AIM

By Mrs. Harold Lorie, Of Toronto, President Of The National Council Of Jewish Women Of Canada

Some fifty-three years ago, the idea of forming a national council of Jewish women was conceived in the mind of a young, idealistic social worker, one Hannah Solomon, who recognized the necessity for civic work in the slums of the great American cities. She felt that Jewish women should unite in a program of education and service in order to make their contribution to the social problems of the day.

Calling a small group of friends together, Hannah Solomon organized a club of Jewish women to do social service work. This idea of social service spread from city to city, answering local needs in each community. In this way, the National Council of Jewish Women was born and it now covers the entire North American continent.

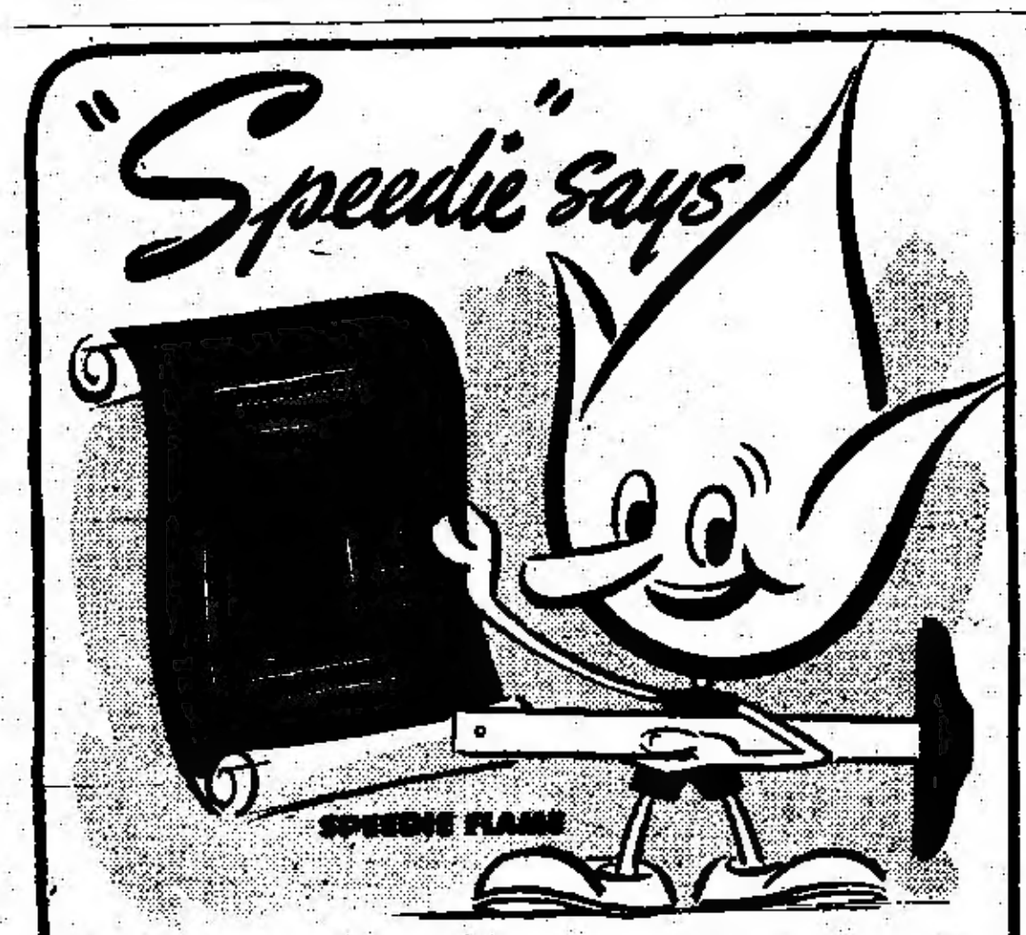
To-day, Council's membership, both in the United States and Canada, numbers over 65,000 women. The National Council of Jewish Women of Canada is an affiliate of the American Council, and is a young but growing national organization. We have twelve Sections throughout the Dominion and our Canadian membership totals over 4,000. Canadian Jewish women some twelve years ago felt the need of supporting their *Canadian* way of life, and, therefore, decided to establish a *Canadian* national organization. At present, while we are affiliated with the American Council, we stand as a group of Canadian Jewish women, whose energies are bent toward the furthering of Canadian as well as all democratic ideals.

Council's organization reflects a real cross section of our people. We welcome members from all segments of the Jewish community, regardless of whether they are Orthodox, Conservative, Reform, Zionist or non-Zionist. We feel that in this broad interpretation of membership, we are adhering to a completely democratic program.

We operate through a system of branches which we call Sections. The over-all policy is jointly agreed upon at national conferences, but each Section functions as an autonomous unit. This leaves the Section free to answer its own community needs.

The primary purpose of Council, the thread that runs through our entire program, is to preserve and further democracy. Our program therefore, is one of education, social action and fellowship. These are the fundamental needs of the world to-day. Our by-word of "faith and humanity" exemplifies the purpose of our organization, because only by intensifying our faith, the faith of our Jewish heritage, can we be equipped to serve humanity.

Our entire outlook must be broadened: our scope must become international; we must become "world citizens." We realize that the traditional purpose of faith and humanity should not only be effective in our own communities, but in direction throughout the entire world. Science and world progress, the atomic bomb, the miracle of the



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airplane, has brought us all close together. There is no distance between us, the problems of all people become our problems.

The march of events should have taught all of us that if we fail to understand the issues of life; that if we fail to spread that understanding among other people; that if we fail to secure action based on understanding; then we shall inevitably fall into depressions, into classes, into group hatreds, and into wars. Now, we see new meanings in the old phrase "Where there is no vision the people perish." Now, we know that a vision of the world as it could be molded in conformity with man's best impulses and desires must be based on knowledge of the world as it is realistically.

The picture of world affairs today is sombre. To many thoughtful people it is unrelievedly black. Yet it emphasizes, more than ever before, the tragic need for international co-operation and understanding.

We feel that it is our very Jewishness forged out of suffering through the ages that makes us so sensitive to the needs of others. We have a heritage of which we may be duly proud; it is one of long suffering, yet, the sincerity of our belief has given us courage to go on and overcome the obstacles which have seemed unsurmountable and has helped to develop within our beings a strong understanding toward humanity.

Our Prophets, as we all know, were the champions of right over might. They were the champions of justice, and the enemies of the abuses of entrenched authority, both civil and religious. Isaiah commanded the people to seek justice; to relieve the oppressed; to judge the fatherless, to plead for the widow. It was the Prophets who sought for even the humblest in the community. They looked toward a world of peace in which nations shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The Prophets condoned fighting and sacrifice so that the essence of Jewish thinking might become a reality, that man should love his fellow man as himself.

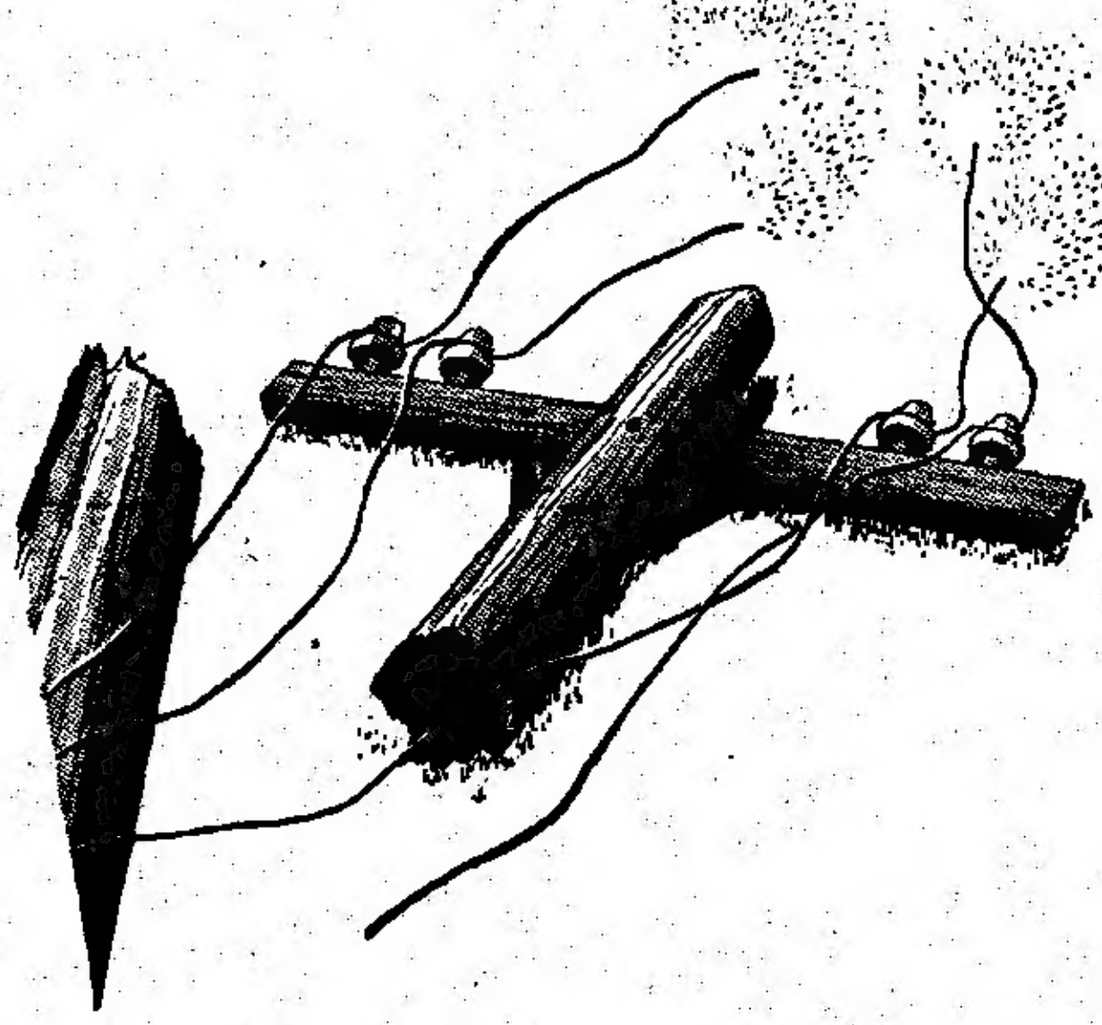
What does Council do to carry out the teachings of the Prophets? Many things. The most obvious, perhaps, is its support of good citizenship, and liberal legislation together with our adherence to Council's program of Education, Social Welfare, International Affairs and Religion. Molding the citizens of tomorrow has been our foremost concern. We are vitally interested in the future generations, that is why we must familiarize ourselves with the needs for further advancement in the fields of social welfare and community service. We dare not be satisfied to let someone else carry our burden. Our interests must not be confined within the home, we must be concerned with the kind of world in which our children will live and shoulder our share of responsibility.

Our organization is represented by intelligent thinking Jewish women organized to help the foremost existing needs of humanity, because we know that only through the development of our program do we place ourselves in a more understanding position to be of service. Feeling the pulse of humanity we are sensitive to its most acute needs. In Council's concern for its fellow men, Jew or Gentile, we never forget the needs of our own Jewish people, so for almost half a century, Council has rendered tender and protective service to the Jewish refugee who has come to our shores. We have extended this policy through a Location of Relative Service — through English classes and we have assisted the newcomer to adjust himself to our Canadian way of life.

Since the termination of hostilities Council has bent its energies toward fulfilling some of the grave needs of the Jews in distressed parts of the world. At this very

(Continued on Page Ninety-Seven)

The only safe way . . .



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BACK-PAGE STORY OF A MAN WHO SENT THOUSANDS TO DEATH

By Myron Emanuel, In The New Republic

(Buried in the back pages of a newspaper the other day was this brief dispatch from Warsaw:

"The Polish military mission in the US zone of Germany has requested American military authorities to extradite to Poland Dr. H. Mengele, who, as chief physician of the Auschwitz concentration camp, sent hundreds of thousands of Jews to gas chambers. Mengele was captured near Berlin.")

"The last time I saw him alive," said the woman in the hotel room looking at the picture of the boy, "was the night the Nazis took me to the Auschwitz camp. That was the last time I saw any of my people. My family — my husband, my son, my mother and father, three brothers, three sisters, three sisters-in-law, three tiny nephews — were the last Jews left in Siget (a small town in Hungarian Transylvania). The Nazis took us in March, 1944. It was this same time of day."

The winter sun had just cast its last glint upon the pale yellow walls of the small New York hotel room and the shadows softly followed. Dr. Gisella Perl walked to the light switch, hesitated for a moment, then walked away leaving the room to the shadows. She had told me she was 39. I could see only a tired, lined face, aged beyond all guess, hollow, with sad eyes, across the room from me.

"The Nazis did not tell us where we were going. They packed us into a cattle train with 70 other people. There was no air, no light, no toilet, no food. We were too jammed in to lie down. No one could sleep. For eight days and nights we traveled. The little food we brought with us was finished on the third day. My family was with me, and that helped a little.

"The train stopped on the eighth night and the doors opened. But even before we could jump from the train, SS men were there with whips and clubs. They threw us on the ground. If we did not get up right away they whipped us. The old one, the infants, the sick ones; it did not matter. Even the air hurt us. It was not fresh. It was burnt. There was a terrible odor of something burning. All around us were huge fires. The sky was red with the flames and the smoke.

"My train had more than 30 cars and from all the cars people were being thrown to the ground. Soldiers began separating us into rows of old men, old women, young men, young women, children. We began to cry and scream and shout. I was holding my mother's hand. My last memory of my mother is a Nazi soldier grabbing her from me, hitting her, knocking her down and shoving her into a group of other elderly women.

"While we were being assembled, a tall, well dressed man in Nazi uniform stood near the camp entrance waving a forefinger to the right or left as the people passed him on the way. I asked a soldier who the man was. He said 'That is our doctor. That is Mengele.'

"The night I came, 36,000 people arrived at Auschwitz. The next day only 2,000 were alive. Mengele had waved 34,000 people to the left into the crematorium. I never saw my family again."

While she talked, Dr. Perl pressed her son's photograph tightly to her body. Now she released the picture, walked slowly across the room and put it back on the dressing table.

"I waited outside the camp and was placed in a group of a thousand young women. We were narcotized by the heat, the fumes, the crying, the beatings, the separations. We formed lines and were ordered to march along a narrow road. The soldiers beat us with whips as we walked. On both sides of the road were hundreds of corpses. Most had no heads. Those with heads had blood gushing from eyes and mouths. They had all died recently. The guards told us that these dead people were prisoners who had fallen out of line on their march to the camp.

"The guards stopped our column before a wooden barracks. It had a sign marked 'Disinfecting.' The guards tried to push us in, but our fear of the unknown was greater than our fear of death or whipping. We refused. Then

(Continued on Page Ninety-Three)

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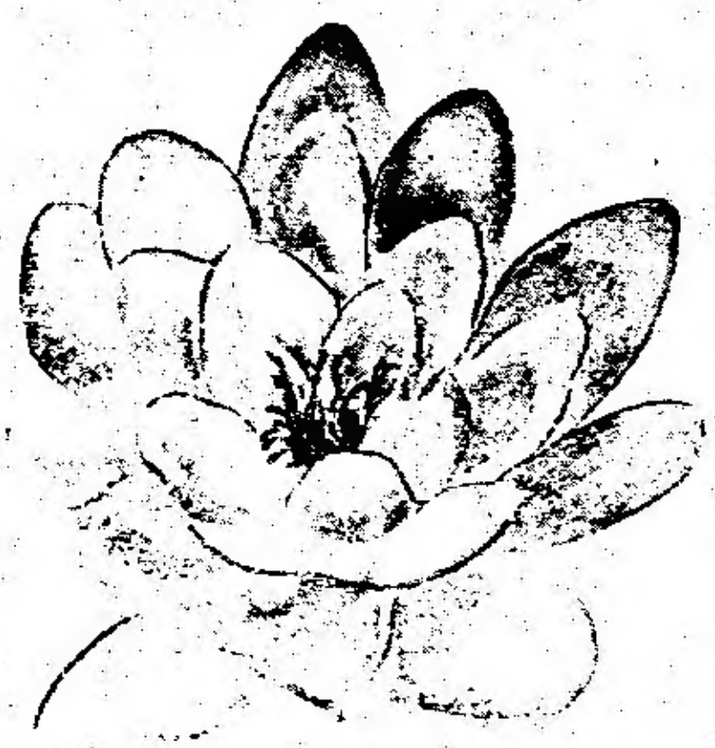

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—H. S. Adler

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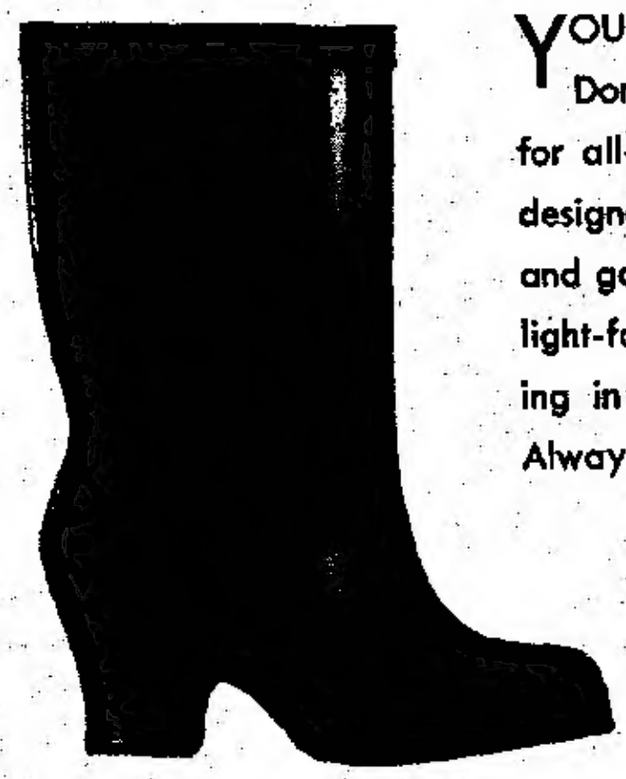

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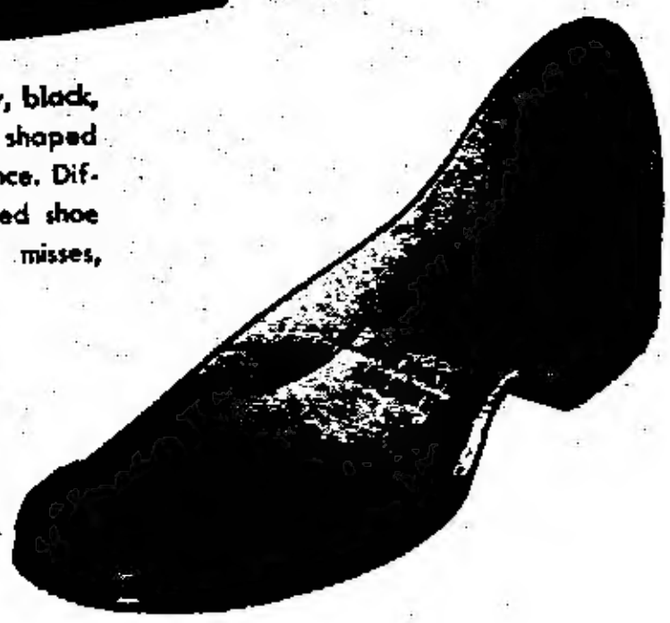

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Mrs. Harry Seifman, of Detroit, Mich., was Miss Beatrice Waxman, daughter of Mr. and Mrs. Louis Waxman, 246 Westmount Avenue, Toronto. Mr. Seifman is the son of Mrs. L. Seifman, of Detroit.
—A. Gilbert Studios

Mrs. Sidney Steinberg, 93 Ava Road, Toronto, was Miss Shirley Samuel, daughter of Mr. and Mrs. Jack Samuel, 93 Ava Road. Dr. Steinberg is the son of Mrs. G. Steinberg, Montrose Avenue.
—Robert McMichael

Mrs. Benjamin Bernard Wagman, 1650 Bathurst Street, Toronto, was Miss Ruth Sarah Fish, daughter of Mrs. Joseph Fish, of St. Catharines, and the late Joseph Fish. Dr. Wagman is the son of Mr. and Mrs. Isadore Wagman, 25 Walmer Road North, Toronto.
—J. Taylor Maclagan

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It's a "400"... the blouse that is tailored to flatter femininity. Fashioned of beautiful Celanese Crepe in Celanese Shades of white, pink, maize, aqua and black.

Duchess
the Royal House of Fashion

PATENT APPLIED FOR

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ROUX *makeup...*

for your hair

Whatever your haircolering problem, lacklustre, faded or gray strands, there's a ROUX haircoloring product to correct it—to create new loveliness for your hair. Make an appointment today for a ROUX treatment at your beauty salon—buy ROUX for home use!

ROUX OIL SHAMPOO TINT

. . . to conceal each existing gray or faded strand. "Tints as it cleanses", blends with your own natural haircolor. 22 shades.

ROUX OIL BLEACH

. . . for natural-looking blonde hair. Exquisitely soft and lustrous. Conditions, lightens and colortones in one application. Available in 3 shades, silver, gold or red blonde.

ROUX HAIR CRAYON

. . . to touch-up those first gray strands or for use between regular coloring treatments. Simple as lipstick to use. Available in 12 shades.

ROUX RINSE

. . . to keep your hair bright as a new penny. Made from certified colors, doesn't rub off, washes out in your new shampoo. 12 shades.

Haircoloring is a Youthful Idea!

At your Beauty Salon, Drug or Department Store

Mrs. Aaron Pizel, 526 Roxton Road, Toronto, was Miss Stella Lederman, daughter of Mr. and Mrs. I. Lederman, 526 Roxton Road. Mr. Pizel is the son of Mr. and Mrs. M. Pizel, 45 Robert Street.

—Famous Studio

Mrs. Norman Morris was Miss Sylvia Pamela Solomon, daughter of Mrs. Emanuel Solomon, Atwater Avenue, Montreal, and the late Emanuel Solomon. Mr. Morris is the son of Mr. and Mrs. Michael Morris, Grenville Avenue. Mrs. Morris is a graduate in arts of McGill University, and a member of Sigma Delta Tau Sorority. Mr. Morris received a B.Com. degree from Temple University, in Philadelphia, Pa., and his Master's Degree from the Harvard University School of Business Administration. He is a member of Zeta Lambda Phi, the Blue Key, and Alpha Delta Sigma, national honorary fraternities. He is a Lieutenant in the U.S. Naval Reserve, in which he served for four years at sea with the Air Force Atlantic Fleet.

—Annette and Basil Zarov

Mrs. Harry Wolfe, below, was Miss Evelyn Grossman, daughter of Mr. and Mrs. H. Grossman, 417 St. Joseph Boulevard West, Montreal. Mr. Wolfe is the son of Mr. and Mrs. W. Wolfe, Girouard Avenue.

Mrs. Herman Nisker, 743 Vaughan Road, Toronto, was Miss Frances Ossea, daughter of Mr. and Mrs. Samuel Ossea, 743 Vaughan Road. Mr. Nisker is the son of Mr. and Mrs. Harry Nisker, 12 Oxford Street.

—A. Gilbert

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A. Gilbert

Alluring. Sculptured

CORDTEX BEAUTY

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It's new! It's different! It's automatic timekeeping at last perfected to the point of absolute reliability. Tested and acclaimed, the patented movement of the Omega Automatic winds itself through the slightest motion of your wrist . . . will continue running for 36 hours off your wrist . . . and will keep for more accurate time than the ordinary watch. Besides being self-winding it also may be wound by hand and is shock-resistant, non-magnetic and dustproof. We invite you to see our selection of Omega Automatics . . . the most talked about watch in one hundred years!

A creation of [illegible]

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1476 Sherbrooke West
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The distinctive winner of the first prize in Jewellery at Paris

Mrs. David N. Solomon, of Chicago, Ill., was Miss Pauline Hellier, daughter of Mrs. M. Hellier, of St. John's Wood, London, England, and the late Mr. Hellier. Mr. Solomon, the son of Mrs. Edward Solomon, Arlington Avenue, and the late Louis Solomon, is at the University of Chicago. He received his M.A. degree in sociology from McGill University in 1942; and retired from the Canadian Army last year with the rank of Captain, after serving in Sicily, Italy, and Northwestern Europe with the First Anti-Tank Regiment, and the Third Field Regiment, R.C.A. He was mentioned in despatches. Mrs. Solomon was formerly secretary to the Senior Jewish Chaplain, at Canadian Headquarters, in London.

—Poson

The name
HARTT
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is your assurance of getting the best in men's footwear. Hartt craftsmen have made only top grade shoes for 48 years to give you the comfort, style and long wear to which you are entitled.

The Windsor

The HARTT Shoe
FOR MEN

at Better Shoe Stores Across Canada
Factory — Fredericton, N.B.

Mrs. Boris Moroz was Miss Dorothy Kussner, daughter of Mr. and Mrs. Karl Kussner, 4885 Victoria Avenue, Montreal. Mr. Moroz is the son of Mr. and Mrs. Max Moroz, 381 Edward Charles Avenue. Mrs. Moroz is a graduate of McGill University, in the faculty of arts; and Mr. Moroz graduated from there in engineering.

[illegible]

PARIS ORIGINAL. by Maud et Nano soars into Spring with a wide wing spread, [illegible] brim clouding the brow. Illustrative of the head-in-the-clouds collection of Paris [illegible]

EATON'S

Passover Greetings
1947 — 5707

HARRY GURBERG
IRVING GURBERG

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UTILITY TEXTILE
INDUSTRIES INC.

1405 Peel Street
MONTREAL

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Branch factories at VICTORIAVILLE, QUEBEC

Kenneth, aged three years, is the son of Mr. and Mrs. Samuel Sherkin, 130 Castlewood Road, Toronto; grandson of Mrs. M. Brown, of Los Angeles, Calif.; and of Mr. and Mrs. J. Sherkin, 98 Wells Street.
—Norman Stein

Michael, aged two, is the son of Mr. and Mrs. Jack L. Kamin, 1733 Bathurst Street, Toronto; grandson of Mr. and Mrs. Paul Kamin, 148 Indian Road.
—Norman Stein

Zalman, aged two years, below, is the son of Mr. and Mrs. Avrom Yanofsky, 539 Palmerston Boulevard, Toronto.

Richard, aged five years, is the son of Mr. and Mrs. Harry Wagman, 9 Whitmore Avenue, Toronto; grandson of Mrs. Regina Wolfstein, of Toronto; and of Mr. and Mrs. Charles Wagman, 64 Elderwood Drive.
—Norman Stein

Barry, aged two and one-half years, is the son of Mr. and Mrs. Nathan Sidlofsky, 185 Augusta Avenue, Toronto; grandson of Mr. and Mrs. A. Weinstein, 185 Augusta Avenue; and of Mr. and Mrs. I. Sidlofsky, 153 Palmerston Avenue.

Norman Stein

—Farnum Studio

HOLIDAY GREETINGS TO OUR JEWISH FRIENDS

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INDUSTRIAL
SPECIALTY
Mfg. Co. Ltd.

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SPOOLS
BOBBINS
PICKER STICKS
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PROMPT & RELIABLE SERVICE
TO CANADIAN MILLS

MAGOG, :-: QUEBEC
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Sole Licencees in Canada for Lestershire Spool Manufacturing Company's Patents

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for the Holiday

from

STANDARD BRANDS LIMITED

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Makers of

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—Society Studio

—Famous Studio

Above, Claire Thelma, aged four, and Renee, six, are the daughters of Mr. and Mrs. J. Jacobson, 1515 Ducharme Avenue, Montreal; sisters of Rhoda, aged twelve, and Saundra, ten; and granddaughters of Mr. and Mrs. P. Fagen, 5126 Jeanne Mance Street; and of Mr. and Mrs. A. Jacobson, 4900 Hutchison Street.

Velvel Mordecai, aged thirteen years, and Froim (Fred), eleven, left, are the sons of Mr. and Mrs. M. Kahan, 201 Chaplin Crescent, Toronto.

Myer David, aged nearly three, and Leonard, one and one-half years, are the sons of Mr. and Mrs. Kalman Angel, 2141 Maplewood Avenue, Montreal; grandsons of Mr. and Mrs. W. Drobetzky, 2538 St. Catherine Road; and of Mr. and Mrs. A. Angel, 4596 St. Urbain Street.

Percy Dean Studio

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WHERE YOU
WILL FIND
EXCLUSIVE
~~HOLIDAY~~ GIFTS

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Helena Greenberg, left, aged four, is the daughter of Mrs. Alexander Greenberg, Van Horne Avenue, Montreal, and the late Mr. Greenberg; granddaughter of Mr. and Mrs. J. Steinsnider, Park Avenue; and of Mr. and Mrs. S. Greenberg, Park Avenue. Gitta Leah Bernstein, right, her cousin, aged nearly four, is the daughter of Mr. and Mrs. Harry Bernstein, 4389 de Bullion Street, Montreal; granddaughter of Mr. and Mrs. S. Greenberg, Park Avenue; and of Mr. and Mrs. M. Bernstein, Hutchison Street; great-granddaughter of Mrs. M. Groper, St. Urbain Street.

—Society Studio

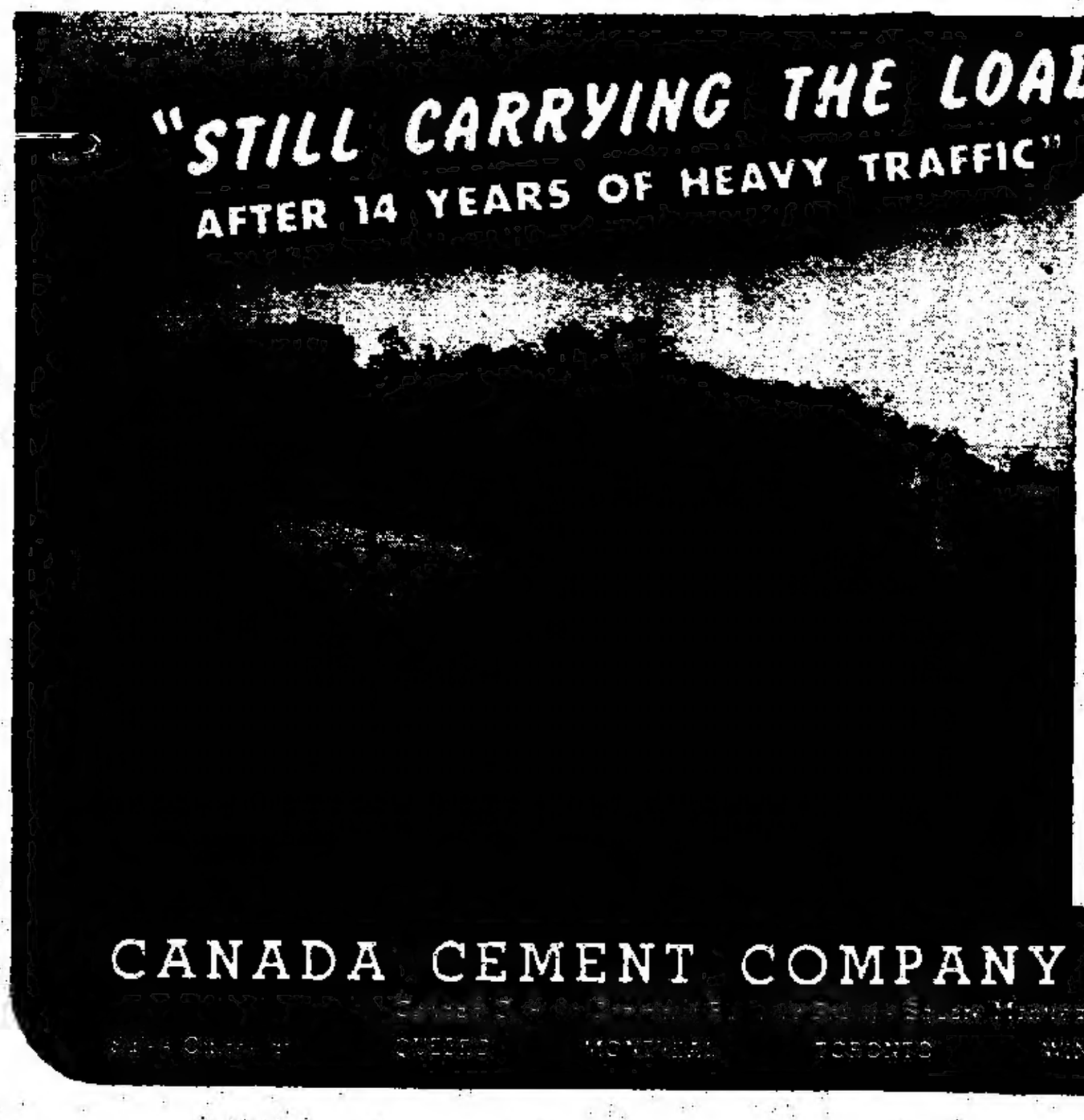
Barbara Anne, aged nearly two, is the daughter of Mr. and Mrs. William H. Rubin, 4870 Maplewood Avenue, Montreal; granddaughter of Mr. and Mrs. A. Snipper, of Ottawa, Ont.; and of Mr. and Mrs. Barney Rubin, 4890 Maplewood Avenue.

—Ashley and Crippen

Iris, right, aged one and one-half years, is the daughter of Mr. and Mrs. A. Bruckner, 5596 Park Avenue, Montreal.

—Kashtan

Linda Carol, aged nearly four, is the daughter of Mr. and Mrs. Ben. Dolgy, 238 St. Joseph Boulevard West; granddaughter of Mrs. Kofsky, 4875 Esplanade Avenue, and the late Abe. Kofsky; and of Mr. and Mrs. M. Dolgy, 5100 Hutchison Street.



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Drinking is not a Chinese vice, but eating is most certainly a Chinese art. It should form a chapter in the life of anyone who is a connoisseur of Chinese food, and who will seek us out in the Chinese Colony at Number 67. You will be pleasingly surprised to learn how succulent our food is, to the palate of even the most jaded taste.

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Mrs. Mortimer Besner was Miss Judith Cohen, daughter of Horace R. Cohen, O.B.E., and Mrs. Cohen, Westmount Avenue, Montreal. Mr. Besner is the son of Mr. and Mrs. J. A. Besner, Sherbrooke Street West.

—Annette and Basil Zarov

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Take this opportunity to extend Heartiest Holiday Greetings to the Jewish Community Throughout Canada

MANUFACTURERS OF
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Mrs. Benjamin Pellman, 28 Fairleigh Crescent, Toronto, was Miss Evelyn Dubiner, daughter of Mr. and Mrs. M. Dubiner, 28 Fairleigh Crescent. Mr. Pellman is the son of Mr. and Mrs. M. Pelchovitz, 463 Manning Avenue.

—A. Gilbert

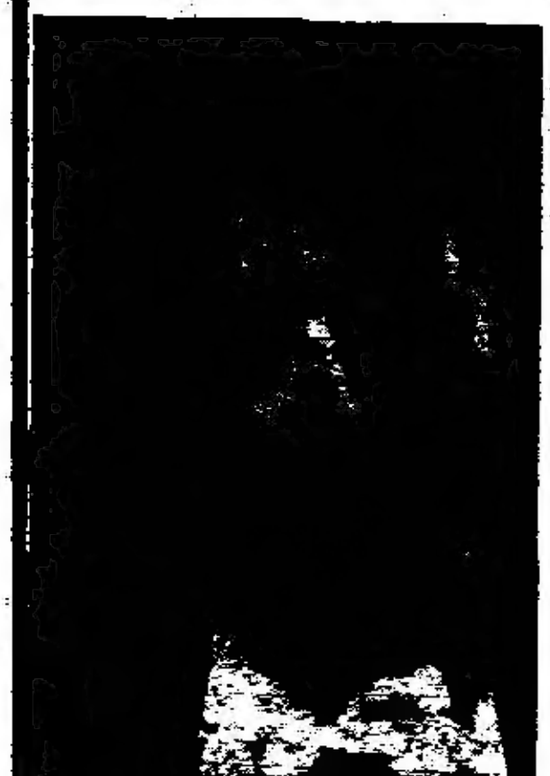
—Garcia

Mrs. Herschel Victor was Miss Christine Goldman, daughter of Mr. and Mrs. Peter Goldman, Grosvenor Square, Mayfair, London, England. Mr. Victor is the son of Mr. and Mrs. Jack Victor, 9 Thornhill Avenue, Montreal.

Mrs. William Holtzman was Miss Eudice Geffin, daughter of Mrs. Pauline Geffin, 721 Wilder Avenue, Montreal. Mr. Holtzman is the son of Mr. and Mrs. J. Holtzman, 5378 Hutchison Street.

Mrs. Moses Jacob Prupas was Miss Jean Fleischmann, daughter of Mr. and Mrs. Isaac Fleischmann, 788b Champagneur Avenue, Montreal. Mr. Prupas is the son of Mr. and Mrs. Isaac Prupas, Laval Avenue.

—H. S. Adler



—Society Studio

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SEND FLOWERS

Phone Orders Given Personal Attention

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FLOWERS TELEGRAPHED EVERYWHERE

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To Our Jewish

Friends and Customers

The Borden Company Limited

BROOKSIDE DAIRY DIVISION	FARM PRODUCTS DIVISION
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QUALITY PRODUCT APPROVED

The best money value in food on the market today produced by the aristocrats of the Dairy World.

Buy Jersey milk with the Trade Mark on the bottle cover.

Sold by reliable dairies all over Canada and the favorite milk of the Jewish race, because of its deeper cream line and greater food value below the cream line.

Order it today. It has that extra quality you can taste.

The Canadian Jersey Cattle Club

Mrs. Wilfred W. Salzman, 25 Millbank Avenue, Toronto, was Miss Helen Schwartz, youngest daughter of Mr. and Mrs. Abraham Schwartz, 25 Millbank Avenue. Dr. Salzman is the son of Mr. and Mrs. Charles Salzman, 348 Walmer Road.

—Ashley and Crippen

Mrs. Simon S. Greenberg, 4447 Esplanade Avenue, Montreal, was Miss Irma Brownstein, daughter of Mr. and Mrs. G. I. Brownstein, 4566 Esplanade Avenue. Mr. Greenberg is the son of Mr. and Mrs. S. Greenberg, 3484 Park Avenue. He served in the R.C.O.C., spending over two years overseas.

—Society Studio

Courtesy Lubricates Business

Our entire organization is sold on the idea that trade goes where it is well treated and stays there.

In every transaction, from the smallest to the largest, we try to extend the courtesy that makes every commercial contact a pleasure.

Silverwood's dairy products

"Ask your neighbor"

Mr. and Mrs. Sheridan Seymour Lax, of Hamilton, formerly Miss Gloria Sybil Stringer, is the daughter of Mr. and Mrs. David L. Stringer, of Hamilton.

—H. S. Adl

Mrs. I. Greenberg was Miss Laura Solomon, daughter of Mr. and Mrs. Sam. Solomon, 43 Joyce Avenue, Montreal. Mr. Greenberg is the son of Mr. and Mrs. B. Greenberg, Jeanne Mance Street.

—Society Studio

Mrs. Moe Silverman was Miss Estelle Serchuk, daughter of Mr. and Mrs. S. Serchuk, 790a Champagneur Avenue, Montreal. Mr. Silverman, the son of the late Mr. and Mrs. S. Silverman, of Montreal, served for four years overseas, in the Philippines and the South Pacific, with the U. S. A. A. F.

—Society Studio

Mrs. Herbert Goodis was Miss Frances Waxman, daughter of Mr. and Mrs. Nathan Waxman, 6115 Durocher Avenue, Montreal. Mr. Goodis is the son of Mr. and Mrs. Jack Goodis, 4858 Jeanne Mance Street.

—Charlab

Holiday Greetings to our Jewish friends and customers!

Mooney's Reg'd.

"ACK" BRAND

LINEN THREAD

made in Canada
to our own specifications

also

STERLING BRAND

PEERLESS BRAND

- *For the past forty years Mooney's have been serving the trade with cotton and linen thread. All our lines now made in Canada to meet new conditions and adequately serve the trade.*

MOONEY'S REG'D.

361 St. Paul St. W. — Montreal, P.Q.

J. CLIFFORD MOONEY KENNETH G. MOONEY

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UP-TO-DATE SHOE MFG. REG'D

Boot and Shoe Manufacturers

Specialty: *"Easy Wear"* *"Iron Shoe"* *"Columbia"*

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Greetings To Our Jewish Friends and Customers

THE GRANBY ELASTIC WEB OF CANADA LIMITED

MANUFACTURERS
Of All Descriptions Of
ELASTIC and
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GRANBY . . . QUEBEC

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Export Inquiries Solicited

Mr. and Mrs. Hyman Weiner, 5020 St. Urbain Street, Montreal; their sons, Larry, aged ten; Seymour, three; and Gerald, thirteen, on the occasion of his bar-mitzvah celebration.

—Kashtan

Zeller's

RETAILERS TO THRIFTY CANADIANS

Stores In

QUEBEC - ONTARIO - MANITOBA

ALBERTA - NOVA SCOTIA - NEW BRUNSWICK

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Executive Offices: Montreal, Que.

HOLIDAY GREETINGS
to our
JEWISH FRIENDS
and
CUSTOMERS
5707—1947

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HUMP HAIRPIN MANUFACTURING COMPANY OF CANADA (1940) LTD.

ST. HYACINTHE, QUEBEC

—Famous Studio

Mrs. Reuben Gryfe, 335½ College Street, Toronto, was Miss Estelle Bergart, daughter of Mrs. A. Bergart, 129 Augusta Avenue. Mr. Gryfe is the son of Mr. and Mrs. S. Gryfe, 319 Augusta Avenue.

—Famous Studio

rs. Murray Glicksman, right, 162 orden Street, Toronto, was Miss ose Greenberg, daughter of Mr. nd Mrs. J. Greenberg, 162 Borden reet. Mr. Glicksman is the son of Mr. and Mrs. L. Glicksman, of Toronto.

—Famous Studio

Mrs. Jack Goldberg, left, of Montreal, Que., was Miss Lily Latowsky, daughter of Mr. and Mrs. D. L. Latowsky, 601 Crawford Street, Toronto. Mr. Goldberg is the son of Mr. and Mrs. K. Goldberg, Jeanne Mance Street, Montreal, Que.

—A. Gilbert

. Louis Krofchick, 342 Markam Street, Toronto, was Miss nne Berman, daughter of Mr. l Mrs. B. Berman, 342 Markham eet. Mr. Krofchick is the son of Krofchick, 33 Madison Avenue, nd the late Mrs. Krofchick.

HOLIDAY

GREETINGS

from

The Makers of

MINTY'S TOOTH PASTE

and

MINTY'S TOOTH POWDER

PALMERS LTD. Montreal

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to the Members of the

Jewish Community

Murray's

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640 St. Catherine St. West	Park Plaza Hotel (Bloor at Avenue Road)
962 St. Catherine St. West	770 Yonge Street
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5661 Park Avenue	SUDBURY
457 St. Peter Street	Hotel Coulson
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OTTAWA, 206 Queen St., Lord Elgin Hotel

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BEACH FOUNDRY LIMITED once again wishes to extend to their Jewish friends and customers Holiday Greetings on this occasion of the Jewish Passover.

Although production on many lines of our manufacture increased substantially during the past year, our efforts were not sufficient to cope with the ever-increasing demand for Beach products, which to-day enjoy a truly enviable reputation for Style, Quality, and unexcelled Value.

This year, with steel and other supplies becoming more available and with increased production efficiency, there should be more goods available for dealer distribution, than at any time heretofore, so please be patient — we are doing our utmost to serve you.

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Branches:

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SEASON'S GREETINGS

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Sales Offices:

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Ronald, aged four, and Norman, eight, with their mother, are the sons of Mr. and Mrs. A. Weiss, 4368 de Bullion Street, Montreal; grandsons of Mr. and Mrs. P. Grossbaum, City Hall Avenue; and of Mr. and Mrs. Jack Weiss, City Hall Avenue.

Below, Gloria Ruth, aged nearly two, is the daughter of Mr. and Mrs. Hy. Anchel, 5299 Esplanade Avenue, Montreal; granddaughter of Mr. and Mrs. B. Gotlieb, 5765 Esplanade Avenue; and of the late Mr. and Mrs. S. Anchel, of Montreal.

Rochelle Libby, aged nearly four, is the daughter of Mr. and Mrs. Moe Gurevitch, 4500 Girouard Avenue, Montreal; granddaughter of Mrs. M. Mandelcorn, Girouard Avenue, and the late M. Mandelcorn; and of Mr. and Mrs. M. Gurevitch, Hutchison Street.

—Society Studio

—Society Studi

Sheila, aged two, and Charles, four, are the children of Mr. and Mrs. David Silverman, 120 Fairmount Avenue West, Montreal; grandchildren of Mr. and Mrs. A. Packer, 120 Fairmount Avenue West; and of Mr. and Mrs. A. Silverman, 5828 Clark Street; great-grandchildren of Mrs. Golda Packer, of Rumania.

Mrs. Moe Staviss was Miss Anne Caplan, daughter of Mr. and Mrs. Samuel Caplan, 5831 Park Avenue. Mr. Staviss is the son of Mrs. Dora Staviss, 5333 Esplanade Avenue, and the late Joseph Staviss.

—Society Studio

HOLIDAY GREETINGS

FROM

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GLASS COFFEE MAKER

Manufacturers of

GLASS COFFEE MAKERS

AUTOMATIC STEAM IRONS

and

OTHER APPLIANCES

The Silex Co. Limited

St. Johns, Que.

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to our

Jewish friends and customers

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This holiday . . .

And always . . .

Bring music into your home!

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STE. THERESE, QUEBEC.

Makers of Fine Pianos . . . Styled for Beauty

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Pistono—Creator of Distinctive Furniture

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Coal • Coke
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Mrs. John Baimel, 8145 de l'Epee Avenue, Montreal, was Miss Abigail Marchand, daughter of Henry Marchand, 5214 Hutchison Street, and the late Mrs. Leah Marchand. Mr. Baimel is the son of Mr. and Mrs. S. Baimel, 5475 St. Urbain Street.

—Society Studio

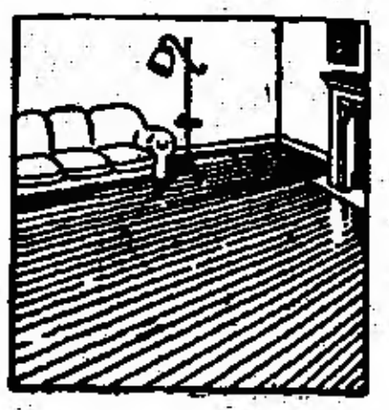
Holiday Greetings
To Our
Jewish
Friends And
Customers

EAGLE LUMBER CO. LIMITED

Hardwoods for Industrial Purposes

also

"PERFECTION" Brand Hardwood Floors



EAGLE LUMBER CO. LIMITED

6236 St. Lawrence Blvd. Montreal, Que.

Holiday Greetings to our Jewish Friends

FORANO LIMITED

DESIGNERS • FOUNDERS • FABRICATORS
HEAD OFFICE & WORKS, PERTHSVILLE, ONT.
SALES OFFICES, MONTREAL & TORONTO

Manufacturers of Reliable Machinery Since 1873

MANUFACTURERS OF:

Saw Mill Machinery since 1873

Farm Implements since 1915

Mechanical Power Transmission since 1923

Grain Cleaners since 1925

Crushing, Screening and Loading Machinery since 1931

Mrs. Teddy Goldfield, 5170 St. Urbain Street, Montreal, was Miss Libby Norma Chorush, only daughter of Mr. and Mrs. H. Chorush, 5170 St. Urbain Street. Mr. Goldfield is the only son of Mr. and Mrs. J. Goldfield, of Montreal.

—Lee Edward

Mrs. Wilfred L. Ross, 553 Euclid Avenue, Toronto, was Miss Sally Davis, daughter of the late Mr. and Mrs. Solomon Davis, of London, England. Private Wilfred L. Ross, R.C.O.C., is the only son of Mr. and Mrs. L. Ross, 553 Euclid Avenue.

Mrs. Carl Arron, 5 Cherry Street, Halifax, N.S., was Miss Sylvia Dankner, daughter of Mr. and Mrs. J. S. Dankner, 5264 Waverley Street, Montreal. Mr. Arron is the son of Mr. and Mrs. J. A. Arron, of Halifax.

—Society Studio

Mrs. Louis Schlosser, of Brooklyn, N. Y., was Miss Jenn Brockman, daughter of Mr. and Mrs. N. Brockman, 1265 Queen Street West, Toronto. Mr. Schlosser is the son of Mr. and Mrs. H. Schlosser, of Brooklyn, N.Y.

Holiday Greetings

THE HUNTINGDON CHATEAU

A MODERN HOTEL PROVIDING COMFORT, SERVICE AND SAFETY

Scenic beauty and restful atmosphere.
65 rooms with running water and bath.

Prop. . . . . J. M. LATENDRESSE

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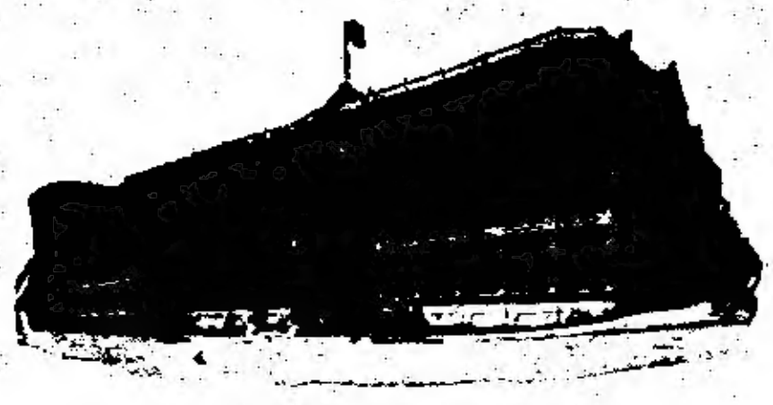
HUNTINGDON, QUE.

Holiday Greetings From

The New Sherbrooke

SHERBROOKE, QUEBEC

MacLEOD and MacIVER, Management



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Hannah, aged thirteen, is the daughter of Mr. and Mrs. Saul Zifkin, 496 Euclid Avenue, Toronto. Modern Studio

Stisha Judith, aged four, and Beverly Gail, aged two and one-half, are the daughters of Cantor and Mrs. A. Matts, 283 de l'Epee Avenue, Montreal; granddaughters of Rev. W. Schulsinger, St. Urbain Street; and of H. Matts, of Milwaukee, Wisc. —Herbert Levine

PASSOVER GREETINGS

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Stanley, aged seven, and Laraine, nearly three, with their mother, are the children of Mr. and Mrs. J. M. Selinger, 1630 Van Horne Avenue, Montreal; grandchildren of Mr. and Mrs. I. S. Balacan, 6379 de Vimy Avenue.

Society Studio

Donna Okun, right, aged fifteen, younger daughter of Dr. and Mrs. Charles Okun, Ava Road, Toronto, who participated in Prize-Winner's Night held by the Trinity College of Music, of London, England, at Heliconian Hall, Toronto; and obtained the highest honours in Ontario in drama in her grade at the examinations.

Village Photographic Studios

W. H. Howard

Perry Clifford, aged eleven, is the son of Mr. and Mrs. Carl L. Young, 7 Glenardon Road, Toronto; grandson of Mr. and Mrs. W. Applebaum, 31 Beatrice Street; and of Mr. and Mrs. R. Young, 142 Borden Street.

[illegible], right, aged four, is the daughter of Mr. and Mrs. S. White, [illegible] Gordon Avenue, Montreal; granddaughter of Mr. and Mrs. D. [illegible]delsman, Wellington Street, and of Mrs. H. White, 1827 Jeanne Mance Street, and the late Mr. White.

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•

Sherbrooke - Montreal - Three Rivers - Drummondville

Charna Sandra Lee, aged nearly five, and Stanley Mark, aged two, are the children of Mr. and Mrs. H. Cons, 4828b Park Avenue, Montreal.

—Kashtan

Milton, below, aged four years, is the son of Mr. and Mrs. Max Goldmintz, 340 Brunswick Avenue, Toronto; grandson of Mr. and Mrs. Harry Rubinstein, 30 Russell Street; and of Mr. and Mrs. I. Goldmintz, 35 Kensington Avenue.

W. R. Hood

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Mrs. Bernard Cohen was Miss Minnie Gilman, daughter of Mr. and Mrs. Joseph Gilman, 5298 Esplanade Avenue, Montreal. Mr. Cohen is the son of Mr. and Mrs. A. Cohen, 5715 Clark Street.

—Kashtan

Mrs. Abraham Joseph Smith, 2190 Northcliffe Avenue, Montreal, was Miss Claire Green, sister of Mrs. L. Abrams, 6032 Park Avenue. Mr. Smith is the son of Mr. and Mrs. H. Smith, 4309 Esplanade Avenue.

—Vogue Studio

Mrs. Mac Shached, 2159 Pacific Street, Brooklyn, N. Y., was Miss Esther Andes, daughter of Mr. and Mrs. S. Andes, 752 de l'Epee Avenue, Montreal. Mr. Shached is the son of Mr. and Mrs. M. Bernstein, of Brooklyn, N.Y.

Kashtan

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Rhoda, aged three and one-half years, is the daughter of Mr. and Mrs. S. Goldman, 93 McCaul Street, Toronto; granddaughter of Mrs. L. Wiseman, 58 Sussex Street; and of Mrs. M. Goldman, 93 McCaul Street. She won the Hadassah Bazaar children's photograph contest of the first age group.

—J. Marley

Judy, left, aged two, is the daughter of Mr. and Mrs. Hyman Witt, 4666 St. Urbain Street, Montreal; granddaughter of Mrs. J. Crystal, 666 Bloomfield Avenue, and the late Joseph Crystal; and of Mr. and Mrs. Harry Witt, 5137 Casgrain Street.

Joseph Lionel, aged one and one-half years, is the son of Mr. and Mrs. B. Silverman, 1120 Bernard Avenue West, Montreal; grandson of Mr. and Mrs. N. Dermer, 616 McEachran Avenue; and of M. J. Silverman, of Manchester, England, and the late Mrs. Silverman.

—Eaton's Portrait Studios

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Mrs. Louis Corenblum, 613 Fifth Street South, Lethbridge, Alberta, was Miss Irene Simmons, daughter of Mr. and Mrs. Isidore Simmons, 5601 St. Urbain Street, Montreal. Mr. Corenblum is the son of Mr. and Mrs. W. Corenblum, of Lethbridge.

—Society Studio

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Sheila, aged four, and Benjamin, seven, with their mother, are the children of Mr. and Mrs. Joseph Richler, 2711 Maplewood Avenue, Montreal; grandchildren of Mrs. M. Greenberg, of Ottawa, Ont., and the late Mr. Greenberg; and of Mr. and Mrs. S. Richler, 5325 Jeanne Mance Street; great-grandchildren of Mrs. Malka Richler, 5325 Jeanne Mance Street.

—Society Studio

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Mrs. Allan Finkelstein, of St. Johnsbury, Vermont, was Miss Sylvia Kohl, daughter of Mr. and Mrs. Moses Kohl, 150 Dewbourne Avenue, Toronto. Mr. Finkelstein is the son of Mrs. Estelle Finkelstein, and the late Gerald Finkelstein, of Chicago, Ill.

—Freeland

Mrs. Arthur Sonnenfeld, 4441 Broadway, New York, was Miss Ann Perlman, daughter of Mr. and Mrs. L. Perlman, 4626 Hutchison Street, Montreal. Mr. Sonnenfeld is the son of Mrs. R. Sonnenfeld, of New York, and the late Mr. Sonnenfeld.

—Kashtan

Mrs. Philip Weiner, 650 East Ninety-Fifth Street, Brooklyn, N. Y., was Miss Sylvia Bloomfield, daughter of S. Bloomfield, 124 Laurier Avenue West, Montreal, and the late Mrs. Bloomfield. Mr. Weiner is the son of Mrs. R. Weiner, of Brooklyn, and the late R. Weiner.

—Society Studio

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Mrs. Bill Gold was Miss Bernice Ward, daughter of Mr. and Mrs. I. Ward, 5295 Esplanade Avenue, Montreal. Mr. Gold, the son of Mr. and Mrs. S. Gold, 4520 Esplanade Avenue, served with the R.C.A.F. for four years.

—Society Studio

Miss Gladys Cohen is the daughter of Mr. and Mrs. Julius Cohen, 5397 Park Avenue, Montreal.

—Kashtan

Mrs. Samuel Nevitt, 5398 Esplanade Avenue, Montreal, was Miss Irene Shufman, daughter of Mr. and Mrs. L. Shufman, 5398 Esplanade Avenue. Mr. Nevitt is the son of Mrs. A. Nevitt, 5269 St. Urbain Street, and the late M. Nevitt.

—Society S

—Society Studio

Mrs. Herbert J. Ludman, right, Linton Avenue, Montreal, was Miss Zelda Miller, daughter of Mr. and Mrs. Isaac Miller, 2633 Soissons Avenue. Mr. Ludman is the son of Mr. and Mrs. Joseph Ludman, of Lethbridge, Alberta.

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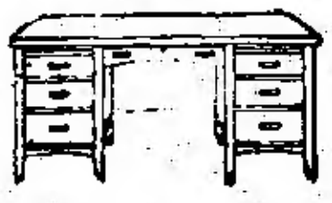
Leonard Saul, top left, is the son of Mr. and Mrs. L. B. Greisman, 5510 Campden Place, Montreal; grandson of Mr. and Mrs. Max Scheffer, of Joliette; and of the late Mr. and Mrs. Solomon Greisman, of Toronto.

Mrs. Samuel Blumstein, left, of Brooklyn, N.Y., was Miss Freda Bercovitch, daughter of Mr. and Mrs. Morris Bercovitch, 5926 Park Avenue, Montreal. Mr. Blumstein is the son of Mr. and Mrs. Simon Blumstein, of Brooklyn.

—H. S. Adler



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Mrs. Michael Morris Cohen was Miss Rhoda Steinman, daughter of Mr. and Mrs. Myer Steinman, 751 Champagneur Avenue, Montreal. Mr. Cohen is the son of David Cohen, Jeanne Mance Street, and the late Mrs. Cohen.

—H. S. Adler

Mrs. Albert Waisglass, 10b Kendal Avenue, Toronto, was Miss Helen Tepperman, daughter of Mr. and Mrs. Gordon Tepperman, Kendal Avenue. Mr. Waisglass is the son of Mr. and Mrs. Solomon Waisglass, 60 Sullivan Street.

—Finster

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Mrs. William Abramovitch was Miss Sonia Jones, daughter of Mr. and Mrs. K. Jones, 4575 Hutchison Street, Montreal. Mr. Abramovitch is the son of Mrs. Ida Abramovitch, 5231 Clark Street, and the late S. Abramovitch.

—Society Studio

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Donald, aged three years; Lyla, six; Victor, twelve, are the children of Mr. and Mrs. Charles Granatstein, 91 Major Street, Toronto; grandchildren of Mr. and Mrs. M. S. Godfrey, 112 Bellevue Avenue; and of Mr. and Mrs. B. Granatstein, 177 Augusta Avenue.

—Famous Studio

Stephen Ludwig, below, aged one year, is the son of Mr. and Mrs. Tula I. Sniderman; grandson of Mr. and Mrs. B. Ludwig, all of 134 Westmount Avenue, Toronto; and of Mr. and Mrs. J. Sniderman, 618 Runnymede Road.

—Norman Stein

Judith Lynn, aged one, is the daughter of Mr. and Mrs. Ben. Sniderman; granddaughter of Mr. and Mrs. Isaac Gottlieb, all of 250 Huron Street, Toronto; and of Mr. and Mrs. Jacob Sniderman, 1052 Dundas Street West.

—Norman Stein

Robert L., aged three, is the son of Mr. and Mrs. Maurice H. Katz, 4892 Fulton Avenue, Montreal; grandson of S. Payne, St. Lawrence Boulevard, and the late Mrs. R. Payne; and of Mr. and Mrs. S. Katz, Durocher Avenue.

Steven Gershon, aged one year, is the son of Mr. and Mrs. David D. Kelman, 557 Crawford Street, Toronto; grandson of Mr. and Mrs. [illegible] Bernholtz, 33 Grace Street; and of Mrs. A. Kelman, 230 Beatrice Street.

—H. M. Walters

—Society Studio

—Famous Studio

Ruth, aged sixteen, and Allan, [illegible] are children of Mr. and Mrs. S. Rein, 2144 Danforth Avenue, Toronto; grandchildren of Mrs. S. Weingarten, 44 Albany Avenue; and of Mrs. G. Cohen, 77 Baldwin Street.

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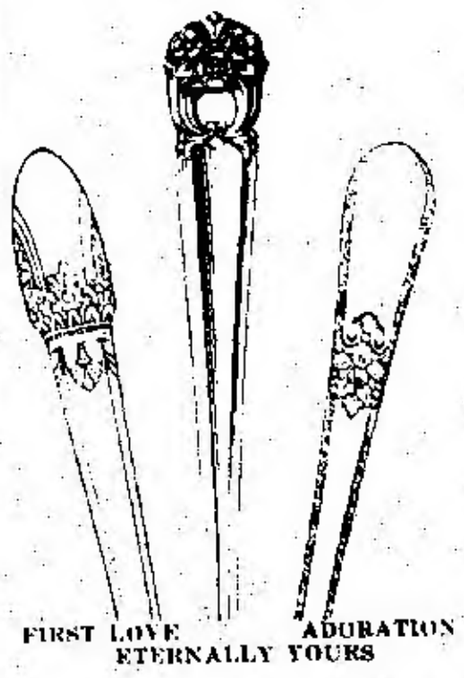

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Mrs. William Platt was Miss Sarah Katz, daughter of Mr. and Mrs. L. Katz, all of 191½ Baldwin Street, Toronto. Mr. Platt is the son of Mr. and Mrs. J. Platt, of Winnipeg, Man.

—Famous Studio

Mrs. Morton Cryer was Miss Alma Respitz, daughter of Mr. and Mrs. Samuel Respitz, 5960 Legare Street, Montreal. Mr. Cryer is the son of Mr. and Mrs. Jacob Cryer, 4609 Hutchison Street.

—H. S. Adler

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Mrs. Nathan Stein, 4108 de Bullion Street, Montreal, was Miss Freda Sabbath, daughter of Mr. and Mrs. Max Sabbath, 3966 City Hall Avenue. Mr. Stein is the son of Mr. and Mrs. Joseph Stein, 4108 de Bullion Street.

—Bettmann Studio

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Dr. Ben. Winter, son of Abraham Winter, 47 Barton Avenue, Toronto, and the late Mrs. Winter, passed his examinations at the Royal Academy of Medicine, in Edinburgh, Scotland, and is now a Fellow of the Royal College of Surgeons, in Edinburgh. Dr. Winter was a scholarship graduate of Jarvis Collegiate, in Toronto, and a scholarship and gold key graduate of the University of Toronto, faculty of medicine, in 1941. He interned at the Toronto General Hospital, and prior to his enlistment in the Canadian army, was on the surgical staff of Christie Street Hospital. He received his discharge from the Royal Canadian Army Medical Corps overseas in July, 1946.

—Milne Studios

Dr. Harry Winter, son of Abraham Winter, 47 Barton Avenue, Toronto, and the late Mrs. Winter, was awarded the British Council scholarship in chest surgery, valued at $600. Dr. Winter directed the rescue of every patient from a hospital in Coventry, England, during the bombing raid on that city on April 9, 1940. He served as a major in the Canadian army, and was awarded a Fellowship of the Royal College of Surgeons in Edinburgh, Scotland, three years ago. Following his discharge from the Canadian army in November, 1946, he joined the staff of the Hospital of Consumption and Diseases of the Chest, in London, England, and is now specializing in chest surgery in Brampton Hospital, in London, England.

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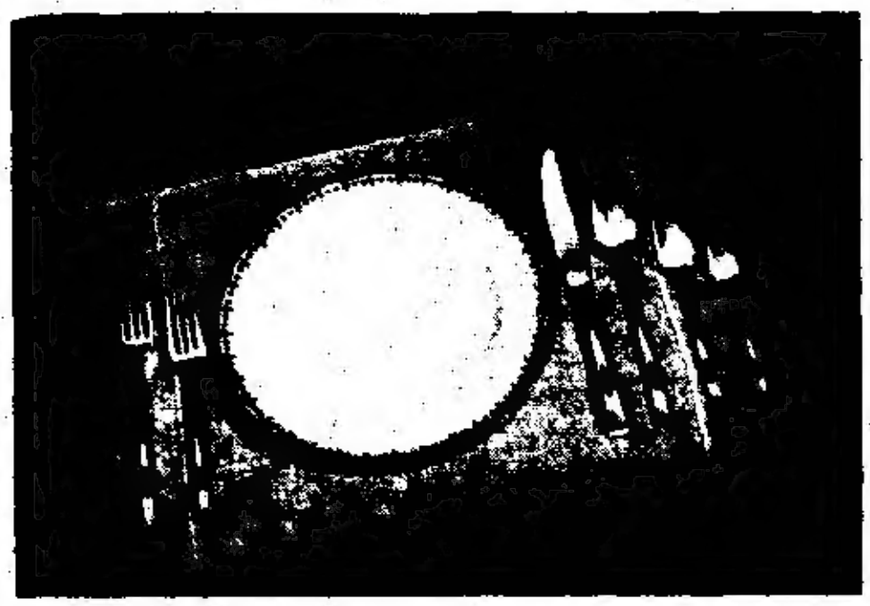

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FROM COAST TO COAST

* Trademark

—Powell

Mrs. Harold Lorie, 613 Lonsdale Road, Toronto, national president of the National Council of Jewish Women of Canada, is the author of an article in another section of this issue of the Canadian Jewish Review.

Mrs. Seymour Elkin, left, 1820 McGregor Avenue, Montreal, was Miss Vera Esther Hart, daughter of Mr. and Mrs. Alan J. Hart, 36 Parkside Place. Mr. Elkin is the son of Mr. and Mrs. I. Elkin, 47 Chesterfield Avenue.

W. H. Howard

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LIMITED
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Jack Blume

Mrs. Seymour Miller was Miss Norma Bernstein, daughter of Mr. and Mrs. S. Bernstein, 4280 Western Avenue, Montreal. Mr. Miller is the son of Mr. and Mrs. I. Miller, Wilder Avenue.

—Kashtan's

Mrs. Charles Etcovitch was Miss Harriet Belle Cohen, daughter of Mr. and Mrs. Julius Cohen, 5397 Park Avenue, Montreal. Mr. Etcovitch is the son of Mr. and Mrs. M. L. Etcovitch, Esplanade Avenue.

Mrs. Melvin Goodman, of Portsmouth, N. H., was Miss Roslyn Goldman, twin daughter of David Goldman, Duquette Avenue, Montreal, and the late Mrs. Emma Goldman. Mr. Goodman is the son of Mrs. Max Goodman, of Portsmouth, and the late Max Goodman.

Holiday Greetings to the members of the Jewish Community!

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Mrs. Samuel Markovitz, of Providence, R. I., was Miss Edys Tepper, daughter of Mr. and Mrs. A. Tepper, City Hall Avenue, Montreal. Mr. Markovitz is the son of Mrs. F. Markovitz, of Providence, and the late M. Markovitz.

—Hy. Welt

Mrs. Michael Avrith was Miss Ruth Afrin, daughter of Mr. and Mrs. A. Afrin, 852 Dollard Avenue, Montreal. Mr. Avrith is the son of Mrs. B. Avrith, Hutchison Street, and the late B. Avrith. Mrs. Avrith is a 1946 graduate of Sir George Williams College, with a B.Sc. degree. Mr. Avrith is a star performer in the Y. M. H. A. Minstrel Show, and took part in nearly one hundred and fifty camp shows with the Minstrels.

—H. S. Adler

Mrs. M. Joseph Schaffer, 5777 Cote St. Luc Road, Montreal, was Miss Fay Hymovitch, daughter of Mr. and Mrs. H. Hymovitch, 4875 St. Urbain Street. Mr. Schaffer is the son of Mr. and Mrs. J. Schaffer, 4650 Hutchison Street.

—Society Studio

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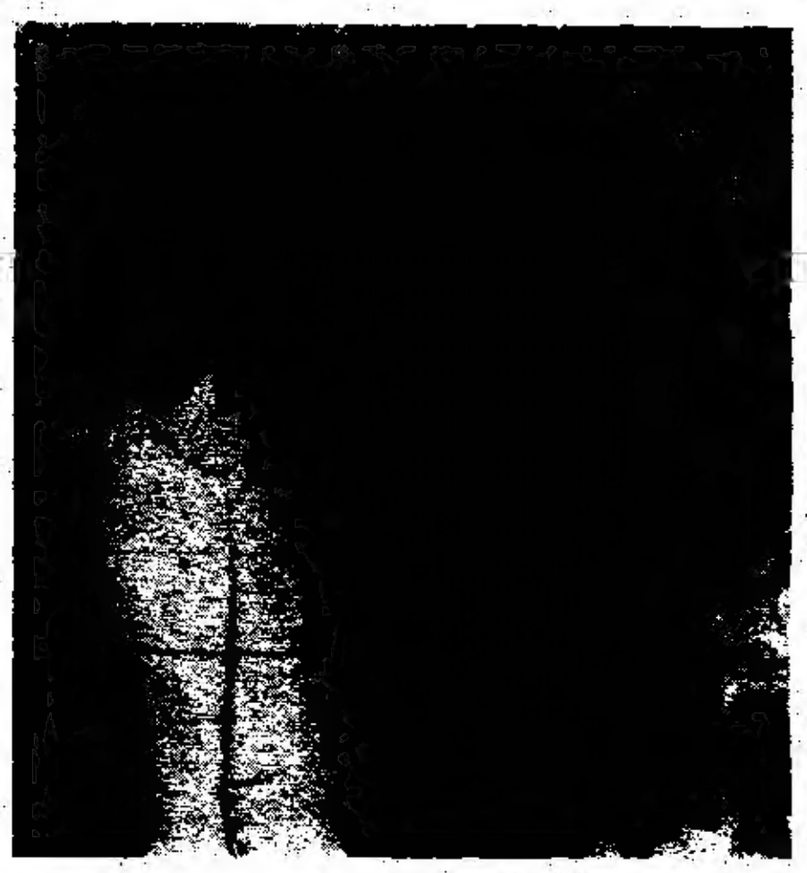
KIST GINGER ALE

Mrs. Sydney Heitner, 4804 Cote des Neiges Road, Montreal, was Miss Rhoda Newman, daughter of Mr. and Mrs. I. Newman, 4657 Jeanne Mance Street. Mr. Heitner is the son of Sol. Heitner, 2850 Van Horne Avenue, and the late Mrs. Rose Heitner.
—Society Studio



Mrs. Edward Benjamin, 3300 Troie Avenue, Montreal, was Miss Ida Karpman, daughter of Mr. and Mrs. B. Karpman, 922 Wilder Avenue. Mr. Benjamin is the son of Mr. and Mrs. J. Benjamin, Jeanne Mance Street.
—H. S. Adler

Mrs. Nathan Hennick, 611 Manning Avenue, Toronto, was Miss Irene Bell, daughter of Mr. and Mrs. M. J. Bell, 611 Manning Avenue. Mr. Hennick is the son of Mr. and Mrs. W. Hennick, 138 Albany Avenue.

—A. Gilbert

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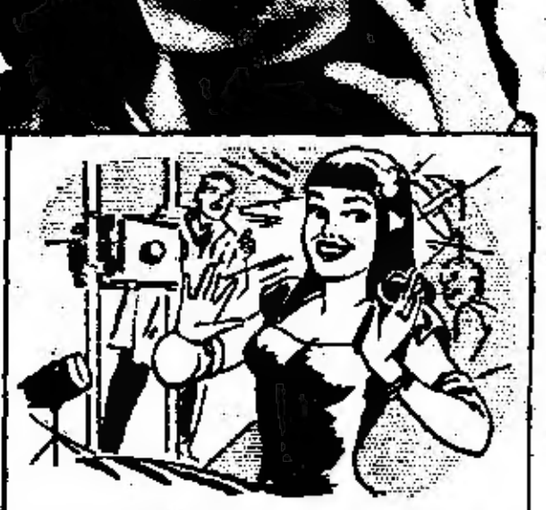
A BLINDING HEADACHE RUINED MY "MODEL" SMILE...

Says Marley Millard, Photographer's Model, London, Ont.

1. My smile is my fortune, but I can't look glamorous when I have a headache.

2. Happily, it just takes a few seconds to mix a Bromo-Seltzer—and Bromo-Seltzer brings quick relief.



3. Then I can put on my "million-dollar" smile and face the camera — *minus that annoying headache.*

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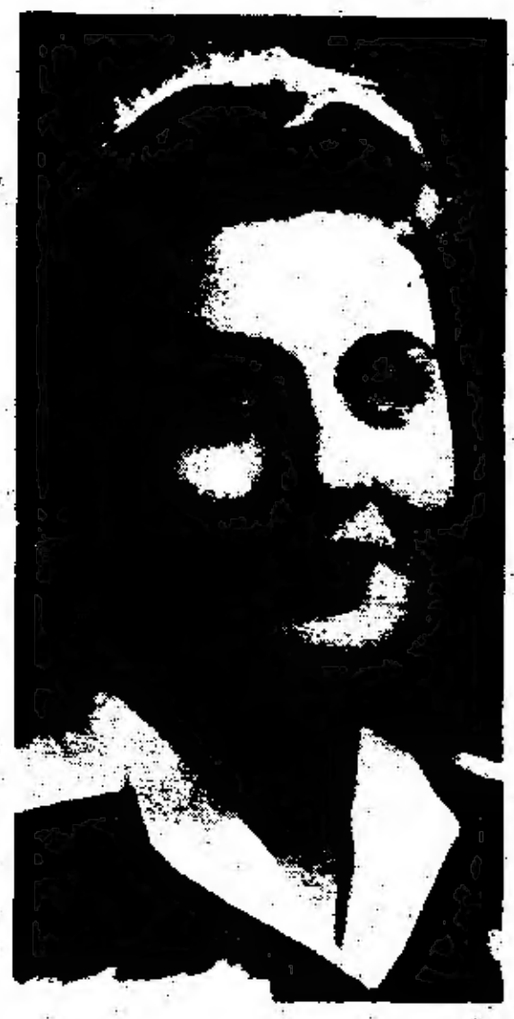
BROMO-SELTZER *3 WAY RELIEF FROM HEADACHE GRIEF*

47

Mrs. Lester Engelberg, 3334 Lothrop Avenue, Detroit, Mich., was Miss Sylvia Jerzy, daughter of Mr. and Mrs. Samuel Jerzy, of Cottam, Ont., formerly of Brussels, Belgium. Mr. Engelberg is the son of Mr. and Mrs. Leo Engelberg, 5874 Hutchison Street, Montreal.

Mrs. Leslie O. Shvemar, formerly Miss Bertha Rowena Grossman, daughter of Mr. and Mrs. I. Grossman, all of 333 Crawford Street, Toronto, graduated from the University of Toronto in the class of 1946-47, and received her Bachelor of Pharmacy and Chemist of Pharmacy degrees.



—John Palmer

Mrs. Arthur Feldman, of Toronto, was Miss Sylvia Gottlieb, only daughter of Mr. and Mrs. Jack Gottlieb, 397 St. Joseph Boulevard West, Montreal. Mr. Feldman is the son of Mr. and Mrs. Isidore Feldman, 604 Markham Street, Toronto. Mrs. Feldman is the granddaughter of Mr. and Mrs. N. Goldberg, St. Joseph Boulevard West; and Mr. Feldman is the grandson of Mr. and Mrs. H. Cherofsky, Markham Street.

—Society Studio

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Geo. St. Germain
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M. G. Boisclair
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5707 - 1947

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Mrs. Juair Monson was Miss Jean Vorner, daughter of Mr. and Mrs. Louis Vorner, 5236 Waverley Street, Montreal. Mr. Monson is the son of Mr. and Mrs. Moses Monson, of Ottawa, Ont., and brother of Rabbi David Monson, Rosemary Road, Toronto.

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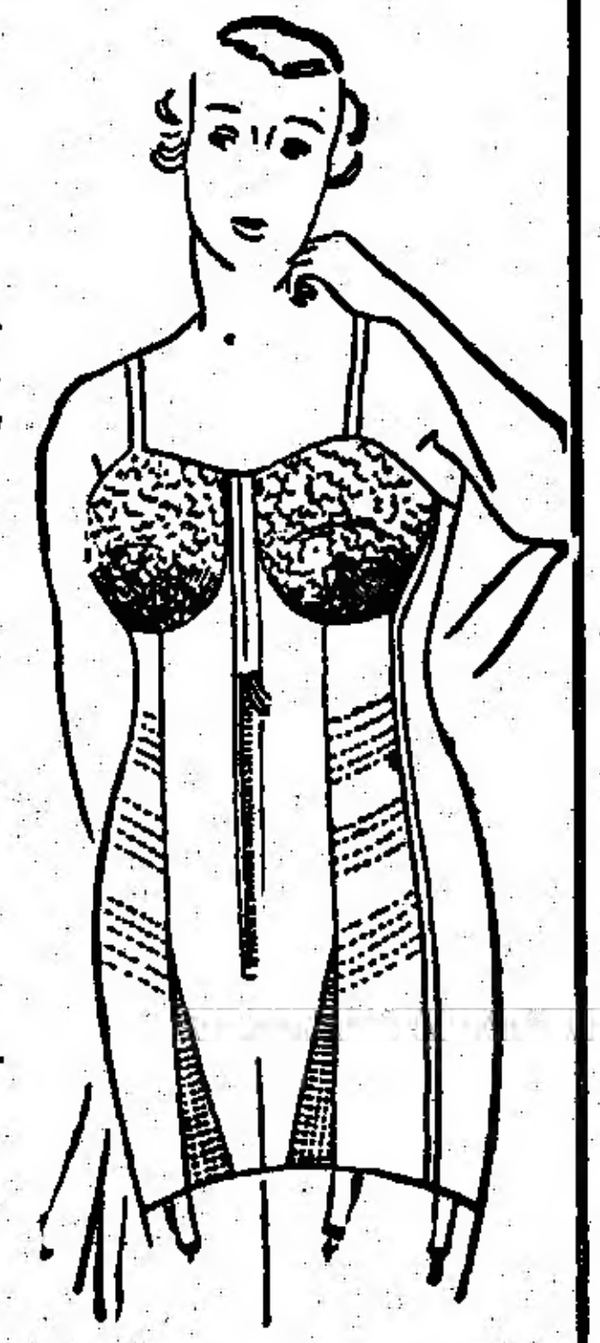
Passover Greetings!

Sira Drew

Foundations for slenderizing the figure.



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Mrs. Morris Beck, 463 Sherbrooke Street West, Montreal, was Miss Sarah Sadovnick, daughter of Mr. and Mrs. Ben. Sadovnick, 5242 Esplanade Avenue. Mr. Beck is the son of Mr. and Mrs. Louis Beck, 5748 Hutchison Street, Montreal. Mr. Beck served in the Reserve Army, and in the R.C.A.F. and saw service in Newfoundland. They were married on February 16, 1946.

—Kashtan

Mrs. Seymour Saul Glickman, St. Catherine Road, Montreal, was Miss Riva Bernice Leibovitch, only daughter of Mr. and Mrs. Joseph Leibovitch, Grovehill Place. Mr. Glickman is the son of Mr. and Mrs. Lazar Glickman, Van Horne Avenue.

—Garcia

INVESTMENT SECURITIES

★ ★ ★

NESBITT, THOMSON & COMPANY, LIMITED

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17

Mrs. Monty Blumer was Miss Sylvia Cohen, daughter of Mr. and Mrs. Saul Cohen, 90 St. Catherine Road, Montreal. Mr. Blumer is the son of Mr. and Mrs. Lazar Blumer, Vendome Avenue.

—H. S. Adler

Ronald Richard, aged nearly three, left, is the son of Mr. and Mrs. Charles B. Blumer, 650 Murray Hill Avenue, Montreal; grandson of Mrs. Naomi Glickman, of Los Angeles, Calif., formerly of Montreal, and of the late Philip Glickman; and of Mr. and Mrs. David Blumer, Murray Hill Avenue.

—Ashley & Crippen

Allan, aged three, is the son of and Mrs. Henry Abrahams, 2705 Maplewood Avenue, Montreal; grandson of Mr. and Mrs. Barnett Cooney, 927 Davaar Avenue, formerly of Long Island, New York.

—Society Studio

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Furniture Manufacturers

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Norman Stein

Linda, aged four years, is the daughter of Mr. and Mrs. Frank Wilson, 55 Castleknock Road, Toronto; granddaughter of Mr. and Mrs. H. Shapiro, 168 Highbourne Road; and of Mr. and Mrs. Simon Wilson, 89 Oriole Parkway; great-grandchild of Mr. and Mrs. Louis Lewis, 101 Burnside Drive.

Harold Leonard, aged five, is the son of Mr. and Mrs. M. A. Joseph, 4402 Marcil Avenue, Montreal; grandson of Mrs. S. Goldberg, Marcil Avenue, and the late Harry Goldberg; and of Mr. and Mrs. A. Joseph, 5405 Hutchison Street.

—Famous Studio

Nessa Rose, one year old, is the daughter of Mr. and Mrs. J. Wasserman, 3599 St. Famille Street, Montreal; granddaughter of Mr. and Mrs. B. Rusk, 6061 Park Avenue; and of Mr. and Mrs. U. Wasserman, St. Urbain Street; great-granddaughter of Mr. and Mrs. School Richstone, Snowdon Avenue.

Sheldon, aged eight years, is the son of Mr. and Mrs. S. Weingarten, 21 Crang Avenue, Toronto; grandson of Mr. and Mrs. H. Garshon, of Kirkland Lake; and of Mrs. S. Weingarten, 44 Albany Avenue.

— Percy Dean Studio

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to Canadian Jewry

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—Drummond Photos

Mrs. Jack Solomon, 5320 Clark Street, Montreal, was Miss Ethel Garfinkle, daughter of Mr. and Mrs. I. M. Garfinkle, 5144 St. Lawrence Boulevard. Mr. Solomon, the son of Mrs. Rose Solomon, 5460 Park Avenue, served for six years with the R.C.N.V.R., and was attached to a corvette, as petty officer.

—Robert and David Asch

Mrs. Alfred Haiblen was Miss Julia Marion Asch, younger daughter of Mrs. Joseph C. Asch, 457 Grosvenor Avenue, Montreal, and the late Joseph C. Asch. Mr. Haiblen is the son of Mr. and Mrs. Carl Haiblen, of Cologne, Germany, and London, England. He is a graduate of McGill University, in electrical engineering, class of 1946; and was awarded the British Association Gold Medal.

—Garcia

Mrs. Nathan L. Epstein, 300 Charlotte Street, Sydney, N.S., was Miss Elsa Ann Rubin, only daughter of Mr. and Mrs. Maurice Rubin, 4568 Royal Avenue, Montreal. Mr. Epstein is the son of Mr. and Mrs. David Epstein, of Sydney, N.S.

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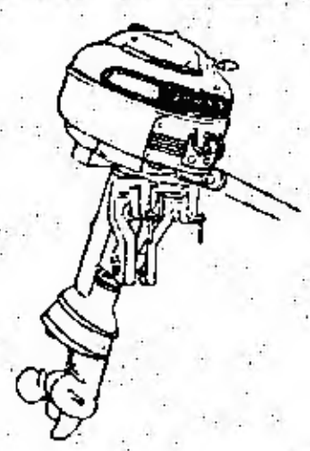

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Mrs. Albert Lionel Geller, 512 Briar Hill Road, Toronto, was Miss Luba Denaburg, daughter of Mr. and Mrs. Harry Denaburg, 512 Briar Hill Road. Mr. Geller is the son of Mr. and Mrs. Samuel Geller, 116 Dewbourne Avenue.

—J. Taylor Maclagan

Mrs. Alfred A. Fram, 515 Markham Street, Toronto, was Miss Esther Lichtig, daughter of Mr. and Mrs. J. Lichtig, 515 Markham Street. Mr. Fram is the son of Mr. and Mrs. I. Fram, 9 Forest Ridge Drive.

—Simpson Brothers

Mrs. Arthur Zaldin, right, 306 Richview Avenue, Toronto, was Miss Estelle Ruth Caplan, daughter of Mr. and Mrs. Joseph Henry Caplan, 306 Richview Avenue. Mr. Zaldin is the son of Mr. and Mrs. Nathan Zaldin, 58 Coolmine Road.

- Panda Photography

Mrs. Benjamin Richman, of Chatham, Ontario, was Miss Sarah Ordon, daughter of Mr. and Mrs. Max Ordon, of Chatham. Mr. Richman is the son of Mr. and Mrs. A. Richman, 223 Winona Drive, Toronto.

—Finsten

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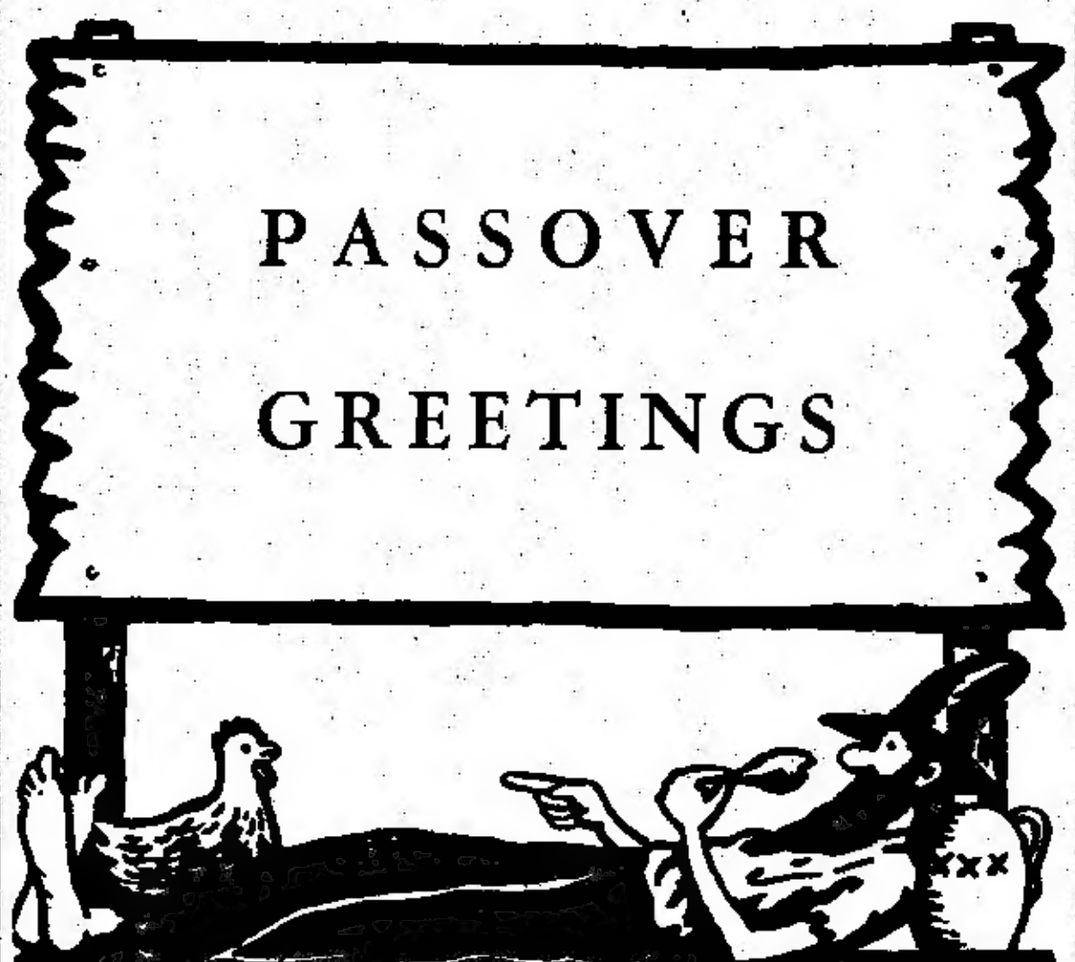

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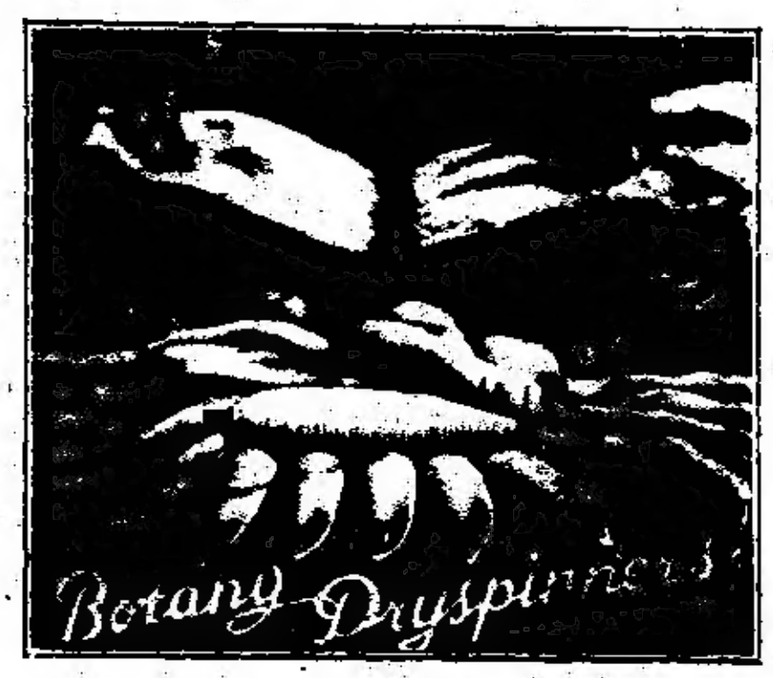

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Mrs. Leo Rosentzveig, 3335 Ridgewood Road, Montreal, was Miss Shirley Hollinger, daughter of Mr. and Mrs. George Hollinger, 5978 Terrebonne Avenue. Mr. Rosentzveig is the son of Mr. and Mrs. Myer Rosentzveig, 403 St. Joseph Boulevard West.

—Sol. Harris

Mrs. Irving Weinberg, below, was Miss Lily Seligman, daughter of Mr. and Mrs. B. Seligman, all of 62 Robina Avenue, Toronto. Mr. Weinberg is the son of Mr. and Mrs. S. Weinberg, 154 Beatrice Street.

—A. Gilbert

Mrs. David Goldmintz was Miss Sarah Cohen, daughter of Mr. and Mrs. M. Cohen, all of 146 Dundas Street West. Mr. Goldmintz is the son of Mr. and Mrs. M. Goldmintz, 711 Euclid Avenue, all of Toronto.

— Simpson Brothers

Mrs. Sol. Lebofsky was Miss Nettie Posen, daughter of Mr. and Mrs. Harry Posen, Park Avenue, Montreal. Mr. Lebofsky is the son of Mr. and Mrs. Morris Lebofsky, 782 de l'Epee Avenue.

—Posen

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STEP up now, good people, and meet the fashion master of the new season.

Here's Buick for 1947—style-wise, performance-wise, quality-wise and value-wise the sweetest "buy" your dollars are going to find anywhere this year.

Eye well that sparkling new grille—behind it you'll be plainly marked as strictly up to 1947 in your travel standards.

Take in the tapering grace of long, sweep-through fenders—there's the hallmark of a style pattern sure to bring you notice and approval wherever you may go.

Note the reach of the bonnet—long, deep, broad-chested—there's a lifetime of thrills in such bountiful supply of Buick Fireball straight-eight power.

Spot the solid footing of a carriage big as you deserve—the breadth of beam that spells room aplenty—the ready-to-go poise of four coil-sprung wheels ready to level the roughest roads into boulevard smoothness.

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Not one smart model but *nine* will present this fresh front to the world this season.

Cars in three series, three wheelbases and three price ranges give you a triple-barrelled chance to know Buick size, Buick beauty, Buick ability when you travel.

Choose from two versions of the garage-handy SPECIAL—four of the light-footed SUPER—three of the great-hearted ROADMASTER series.

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Above, Mrs. Harry Plant, Brunswick Avenue, Toronto, was Miss Estelle Kates, daughter of Mrs. Samuel Kates, 220 Brunswick Avenue, and the late Samuel Kates. Mr. Plant is the son of Mr. and Mrs. B. Plant, Spadina Avenue. Below, Mrs. Jack Kelman, Grace Street, was Miss Georgia Arlene Kates, daughter of Mrs. Samuel Kates, and the late Samuel Kates. Mr. Kelman is the son of Mr. and Mrs. L. Kelman, Beatrice Street.

—Famous Studio

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THE JEWISH POPULATION OF CANADA

(Continued from Page Thirteen)

ion Bureau of Statistics for eight of the provinces since 1921 and for the whole of Canada since 1926, give the ethnic origin and sex of all children born each year, and the ethnic origin and age groups of the mothers. All deaths are also classified by ethnic origin, and all marriages are classified by religion of bride and groom.

The annual reports of the Canadian Department of Immigration from 1901 onwards give the ethnic origin, citizenship, country of birth and mother tongue, but not religion, of all immigrants entering Canada, while the annual reports on criminal statistics from 1921 onwards, issued by the Dominion Bureau of Statistics classify all persons convicted of indictable offenses by religion but not by origin, and give similar information concerning juvenile delinquents and inmates of penitentiaries.

No passport, birth certificate, identity card, registration certificate, or immigrant landing card in Canada bears any information concerning the religion or ethnic origin of the individual. The answers given by the individual to census enumerators are in every instance held strictly confidential. The Dominion Bureau of Statistics is not permitted by law to issue any information which would directly or indirectly reveal information regarding a particular person or private corporation, and is limited to the publication of aggregates as distinct from individual information.

According to Canadian law the term "nationality" is equivalent to the term "citizenship". All Canadian citizens by birth or naturalization are of Canadian nationality, so that a Jew born in Poland but naturalized and resident in Canada and professing the Jewish religion is of Canadian nationality, Jewish origin, Polish nativity and Jewish religion. Similarly, a Jew born in Canada who has joined the Protestant Church would be recorded as of Canadian nationality, Jewish origin, Canadian nativity and Protestant religion.

The term "racial origin" in the Canadian census classification from 1871 to 1941 inclusive was not used in a biological sense to indicate color of skin, shape of head, etc., but to describe those who inherited a common history, culture, or mother tongue, as distinct from the concept of "nationality," which was used to describe political allegiance.

Canadians of French, English, Scottish and Irish origin, thoroughly Canadian in their loyalty and viewpoint, have a proud and affectionate regard for their cultural traditions and a strong desire to perpetuate them. They see no possibility of conflicting loyalties. Similarly, the Jewish population of Canada, unequivocally Canadian in its loyalty, as has been amply proved by active voluntary service on every battlefront from the Plains of Abraham in 1760 to the World Wars of 1914-1918 and 1939-1945, proudly acknowledges its Jewish origin and heritage.

The Canadian Jewish Congress has always recognized and welcomed the valuable information made available by the inclusion of the questions on origin and religion in the Canadian census. The only objection raised was to the use of the term "racial" as describing origin, which was considered to be unscientific and objectionable because of its connotation. The Dominion Bureau of Statistics, recognizing the validity of that objection, has arranged to change the terminology in future censuses to "ethnic origin."

II

Although the Jewish population of Canada before the beginning of the 20th century was very small, the Jewish connection with Canada dates back to the days of the French occupation in the first half of the 18th century, when the Gradis family of Bordeaux played a very prominent part in the development and maintenance of the French settlements in Canada and their defense against British attacks, and is credited by a French historian with having done more

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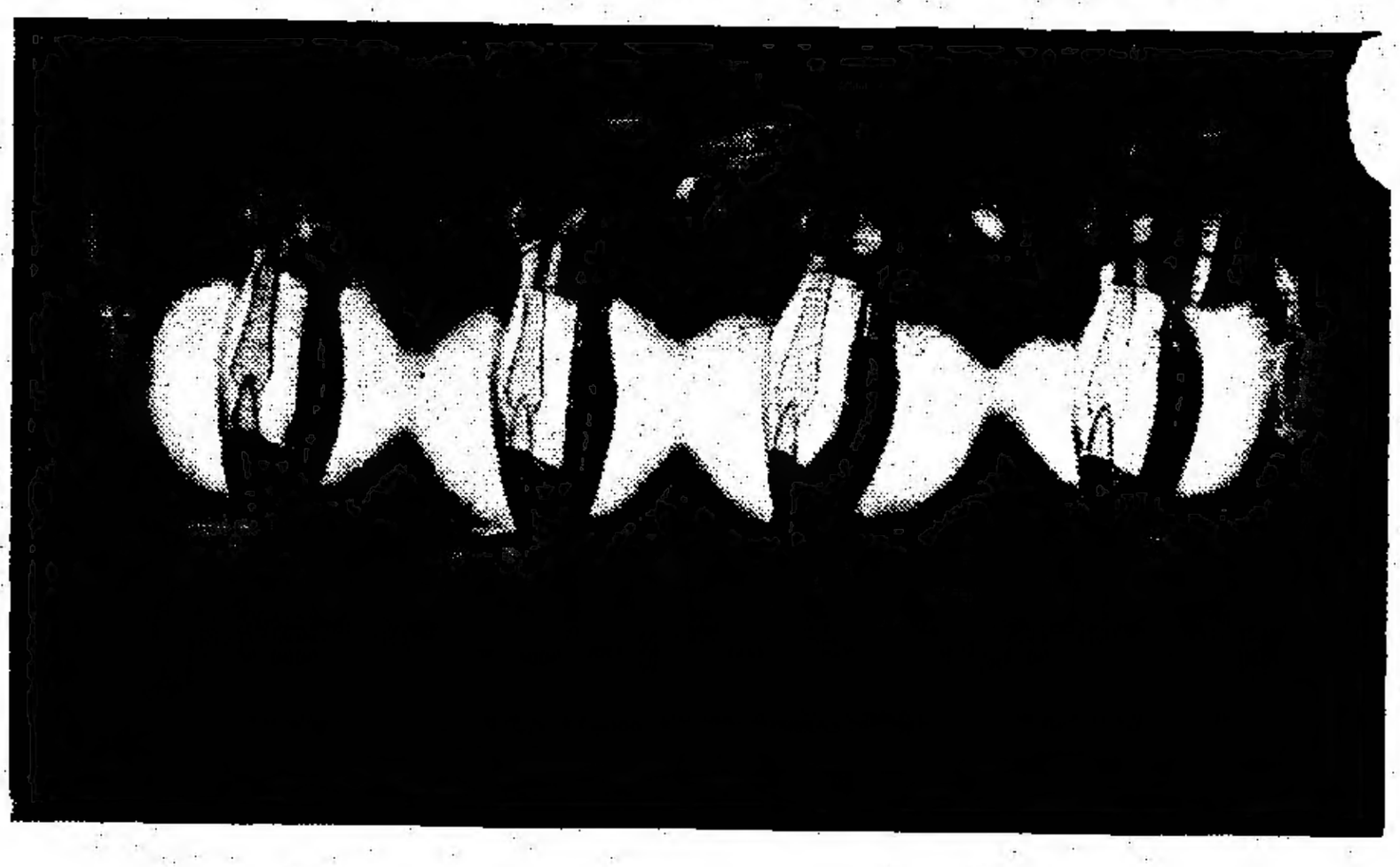

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Jews first settled permanently and legally in Canada in 1760 at the time of the British conquest, and the earliest Jewish settlers were officers in General Amherst's army, although there is some ground for the belief that Jewish fur traders and merchants from the New England colonies frequently visited what is now Nova Scotia and New Brunswick prior to 1760 and some few may have settled there.

The first Jewish synagogue in Canada was that of the Shearith Israel Congregation, erected in Montreal in 1777. It was the fifth organized Jewish congregation on the North American continent, preceded only by the congregations in New York, Newport, Savannah and Charleston.

The first mention of Jews in an official census in Canada is found in Lower Canada in 1831, when 107 Jews were recorded as living in that portion of the country. By 1901 the Jewish population of Canada had increased to 16,401, and from then onwards it grew rapidly until it numbered 156,726 in 1931, forming 1.50 per cent of the total population.

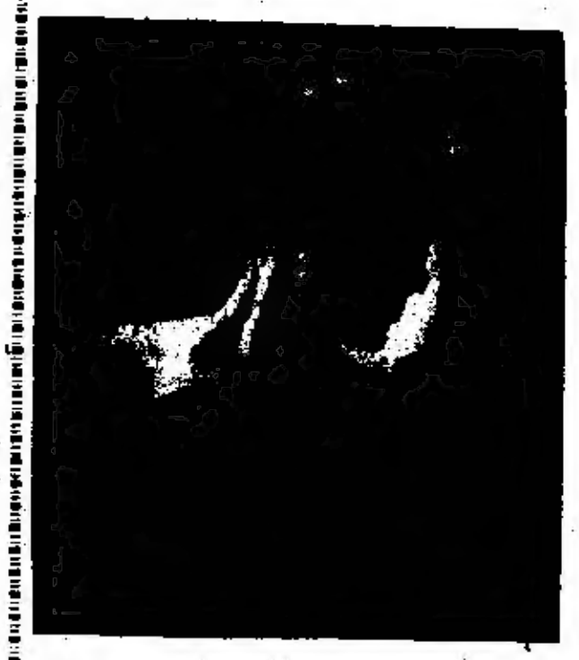
In 1941 the Jewish population of Canada numbered 170,241, an increase of only 8.6 percent since 1931 as compared with an increase of 10.9 percent among the total population of all origins. The slowing down of the rate of increase among the Jewish population of Canada has been due to two main causes. The first is the fact that the crude rate of natural increase of the Jewish population of Canada has decreased from 11.1 per 1,000 in 1926 to 7.4 per 1,000 in 1941, whilst the crude rate of natural increase of the total population of Canada has increased from 10.7 per 1,000 in 1926 to 12.2 per 1,000 in 1941. The second cause has been the drastic decrease in Jewish immigration which followed the restrictive immigration regulations enforced since 1923.

Prior to 1901 the number of Jews by religion was much larger than the number claiming to be Jews by origin, whilst the number claiming to be Jews by origin has closely approximated the number claiming to be Jews by religion since 1901. In 1901 the number of Jews by religion exceeded the number of Jews by origin by 1.6 percent. The number of Jews by origin exceeded the number of Jews by religion by 2.1 percent in 1911; by 0.8 percent in 1921; by 0.7 percent in 1931: and by 1.0 percent in 1941.

The cause for the discrepancy between the number of Jews by religion and the number by origin prior to 1901 may be found in two factors. Prior to 1901 the instructions given to census enumerators regarding "origin" were not as explicit as those given since that date, and the term was often used interchangeably with "nationality" or "citizenship", so that in 1871 and 1881 the majority of the Jewish population stated that they were of the Jewish faith but answered the question as to their "origin" by naming the country of their birth or allegiance. The great increase in the flow of immigration from Europe in 1901 led to more specific and accurate instructions to census enumerators in the years which followed.

The rise of the Zionist Movement in 1897 and the fact that most of the Jewish immigrants were fleeing from countries where they had been underprivileged and had suffered persecution because of their origin and religion, strengthened the consciousness of their identity as Jews, and eliminated any possibility of a desire to identify themselves with the lands which they had left in search of liberty and security.

The Jewish population of Canada is predominantly urban. Only 4 percent were resident in 1941 in rural areas outside the boundaries of any incorporated city, town or village as compared with 29.8 per-



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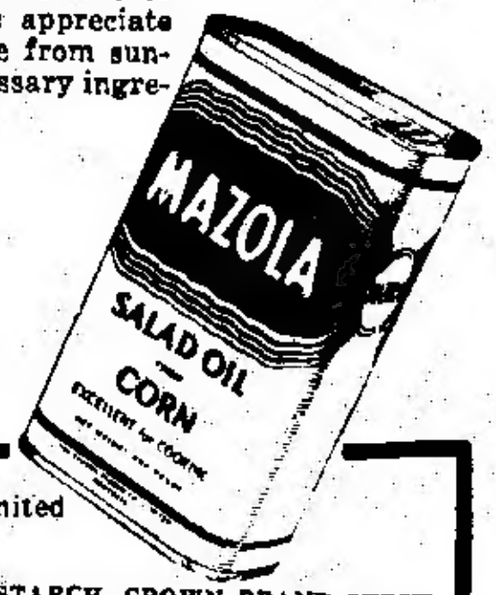

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cent among the total population of all origins.

There were 1,640 incorporated cities, towns and villages in Canada in 1941, and there were Jews resident in 703, or 42.87 percent of them. Jews were resident in 145 of the 152 incorporated cities and towns in Canada with population exceeding 5,000 in 1941. Six of the towns and cities with population ranging from 5,000 to 30,000 which had no Jewish residents in 1941 were situated in the province of Quebec, and one in the province of Ontario. Of the total urban population of all origins in Canada 42.35 percent were resident in cities with population exceeding 100,000 as compared with 85.07 percent of the urban Jewish population of Canada in 1941.

There were 51 incorporated cities and towns in Canada in 1941 in which there were 100 or more Jewish residents, and in 12 of them the Jewish population exceeded 1,000. The largest Jewish community in Canada in 1941 was that of Greater Montreal, including its suburbs and satellite cities, with a total Jewish population of 63,937 in 1941, followed by Greater Toronto with a Jewish population of 52,779 and Greater Winnipeg with a Jewish population of 17,435.

The province with the largest number of Jews was Quebec until 1931, when the province of Ontario took the lead. Nevertheless the province with the highest proportion of Jews to the total population is Manitoba, in which 2.59 percent of the total population in 1941 was Jewish. The provinces in which the proportion of the Jewish to the total population has decreased since 1931 are New Brunswick, Quebec, Manitoba and Saskatchewan.

In 1901 out of the total Jewish population of Canada 83.22 percent lived in Eastern Canada and the Maritime Provinces, as compared with 87.98 percent of the total population of Canada of all origins living in the same area. In 1941 out of the total Jewish population of Canada 82.05 percent lived in Eastern Canada and the Maritime Provinces, as compared with 71.70 percent of the total population of Canada of all origins in the same area.

Jews formed the tenth ethnic group in order of size in 1871, dropped to eleventh in size in 1881, and twelfth in 1901; increased to eighth in 1911 and seventh in 1921, and dropped back to eighth in order of size in 1931 and 1941. There is no city, town, village, city ward or provincial or federal constituency in Canada in which Jews form a majority of the population.

The proportion of Jewish males to females has always been more evenly balanced than among the total population of all origins. Unlike other ethnic groups Jewish immigration in Canada has been largely a family immigration and not an immigration of single young men.

The masculinity rate or number of males per 1,000 females, has been lower among the Jewish population than among the total population at each decennial census from 1911 to 1941 and was only 1,017 males per 1,000 females among Jews in 1941 as compared with 1,053 males per 1,000 females among the total population of all origins.

The age distribution of the Jewish population of Canada has changed considerably during the decade from 1931 to 1941.

According to the theory formulated by the Swedish statistician, Sundborg, the normal age distribution in Western European countries is such that approximately half of the population is between the ages of 15 and 50, and any variations in age distribution are found in the other two main age groups containing those younger than 15 and older than 50.

Where the population of a community is growing, the number of those younger than 15 is invariably greater than those over 50, and where the population growth is stationary the age groups younger than 15 and older than 50 are approximately equal.

Using Sundborg's classification as a basis of comparison, we find that Canada's Jewish population in 1941 may be described as stationary, since the proportion of Jews below the age of 15 and above the age of 50 were approximately equal, and the proportion between the ages of 15 and 49 was only slightly above 50 percent of the total; while the total population of Canada of all origins in 1941 may be described as "Accessive" and "Progressive", since the proportion between the ages of 15 and 49 exceeds 50 percent, and the proportion below the age of 15 exceeds the proportion above the age of 50.

The proportion which Jewish children between the ages of 5 and 14 formed of the total Jewish population fell from 19.71 percent in 1931 to 14.40 percent in 1941. Children of elementary school age formed only 14.40 percent of the total Jewish population of Canada in

54

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1941 as compared with 18.74 per cent of the total population of all origins in Canada, so that any estimation of Jewish population based on the "Yom Kippur" method and the proportion of elementary school children among the total population of all origins would have resulted in a Jewish population estimate of 180,542 instead of 170,241 in 1941 as shown by actual census enumeration.

The proportion of the Jewish population of Canada over 70 years of age has increased from 4.64 per cent in 1931 to 7.34 percent in 1941, but is still below the proportion of that age group among the total population of all origins, which was 10.11 percent in 1941.

The proportion of the Jewish population of Canada who are married is higher than that among the total population of all origins, and has increased from 41.26 percent in 1931 to 48.82 percent in 1941. The proportion of widowed and separated persons among the Jewish population is lower than among the total population of all origins, while the proportion of divorced persons is higher among the Jewish than among the total population in Canada.

Twenty-five out of every 10,000 of the Jewish population in Canada in 1941 were divorced, as compared with 12 out of every 10,000 of the total population of all origins, and 16 out of every 10,000 of the urban population of all origins.

In 1941 for the first time in the history of the Jewish community in Canada the majority of the Jewish population was Canadian-born; 51.04 percent of the Jewish population were Canadian born, 2.44 percent were born in other parts of the British Empire, 20.98 percent were born in Russia, 14.70 percent were born in Poland, 8.60 percent were born in Rumania, 2.57 percent were born in the United States, and 1.68 per cent were born in Austria.

The crude Jewish birth rate in Canada has decreased from 18.3 per 1,000 in 1926 to 12.6 per 1,000 in 1939, while the crude Jewish death rate has increased from 4.4 per thousand in 1926 to 6.3 per 1,000 in 1939. Among the total population of all origins the crude birth rate has decreased from 22.1 per 1,000 in 1926 to 20.3 per 1,000 in 1939, whilst the crude death rate has fallen from 11.4 per 1,000 in 1926 to 9.7 per 1,0000 in 1939.

The crude birth rate among the Jewish population, as among the total population of Canada, has increased during the war period from 1940 to 1943, having risen from 13.6 per 1,000 in 1940 to 15.2 per 1,000 in 1943.

The immigration statistics for the years 1926 to 1943 inclusive are taken from the official reports of the Canadian Department

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of immigration. Prior to 1926 the Canadian immigration statistics only gave the ethnic origin of the immigrants arriving via ocean ports. To this information we have added our estimate of the number of Jewish immigrants entering Canada via the U.S.A., which have been calculated on the basis of the number of immigrants of Jewish origin resident in Canada in the decennial census years.

The statistics of Jewish natural increase for the years 1926 to 1943 inclusive are taken from the official annual reports on Vital Statistics, while the statistics for the years 1921 to 1925 inclusive are taken from the official statistics for the eight provinces of Canada available for those years, to which we have added the Jewish vital statistics for the city of Montreal in which the majority of the Jewish population of Canada was resident.

The statistics of Jewish emigration from Canada to the United States are taken from the official reports of the United States Commissioner of Immigration, while the number of Jewish immigrants to Canada in 1940 includes 2,310 Jewish refugees admitted temporarily, to whom the right of permanent residence was subsequently granted.

There was an actual net decrease in the Jewish population of Canada in the years 1916, 1917, 1919, 1920, 1923, and 1924, due to the excess of emigration over immigration and natural increase.

In the years from 1915 to 1922, inclusive, 1928, 1931, 1935, 1937 and 1939, and 1941 to 1943 inclusive, Jewish emigration from Canada to the United States exceeded Jewish immigration to Canada from all sources, but this was not because of any abnormal increase in emigration of Jews from Canada, but because of the decrease of Jewish immigration to Canada due to war conditions and immigration restrictions.

Of the Jewish immigrant population in 1941, as many as 55.59 percent came to Canada prior to 1921, as compared with 53.26 percent of the total non-Celto-Saxon immigrant population.

Of all Jews resident in Canada who were not born in Canada or elsewhere in the British Empire, 84.27 percent were naturalized by 1941, as compared with 70.47 percent among the total immigrant population of non-Celto-Saxon origin. The proportion of Jews resident in Canada in 1941 who were not Canadian citizens by birth or naturalization was only 4.08 percent in 1941. The term Celto-Saxon is used here to describe those of English, Scottish, Irish, and Welsh origin, and is considered more truly descriptive than the term Anglo-Saxon.

Very few Jews in Canada are unable to speak English. The proportion of Jews in Canada able to speak English in 1941 was 98.32 percent, as compared with 96.76 percent in 1931. Canada is officially a bilingual country, but very few Canadians who are not of French origin and who do not live in the province of Quebec are able to carry on a conversation in French. The greatest concentration of Jewish population in Canada is that found in Quebec, and it is therefore natural that a considerable number of the Jews resident in Quebec should be able to speak both English and French, in the same proportion as the total Jewish population in Canada is able to speak English and French, and a great many Jews are able to speak both English and French.

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ethnic origin of Canada's population by religion since 1931 furnishes us with some interesting information concerning the religious denomination of those Jews by origin who do not prefer the Jewish religion, and the ethnic origin of those who claim to be Jews by religion although not of Jewish origin.

The number of Jews by origin professing religions other than Jewish increased from 1,375 in 1931 to 2,138 in 1941. Nevertheless the proportion is quite small, being only 0.88 percent of the total Jewish population in 1931 and 1.25 percent in 1941.

Of every 10,000 persons of Jewish origin in Canada in 1941 there were 63 who were members of Protestant Christian denominations, 27 Roman Catholics and 13 Greek Orthodox.

The number of persons in Canada who claim to be of non-Jewish origin but of Jewish religion is very small, being less than one in five thousand in 1931 and 1941. Of the 259 Jews by religion in Canada who claimed to be not of Jewish origin 73 were of English, Scottish or Irish origin, 52 were of Russian origin, 29 were of Polish origin, 16 were of German origin and 15 were of French origin.

Out of 29,319 marriages in which one or both of the parties were Jewish, 1,271 were mixed marriages. The average proportion of Jewish intermarriage during this period was 6.7 percent of Jewish homogamous marriages, while the number of children born to Jewish mixed marriages was 7.2 percent of the number of children born to parents both of whom were Jewish. The rate of intermarriage among Jews in Canada has more than doubled during the period of 18 years for which statistics are available, having increased from 4.9 percent in 1926 to 11.3 percent in 1943. It must be borne in mind

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that these intermarriages include only those in which neither of the parties has accepted the faith of the other before the marriage.

The proportion of the Jewish population of Canada claiming Yiddish as their mother tongue has fallen from 95.18 percent in 1931 to 76.21 percent in 1941, but this decrease has not been uniform in all communities. The proportion is highest in the province of Manitoba, where 89.77 percent of the Jewish population in 1941 reported their mother tongue as Yiddish, and lowest in Prince Edward Island, where only 30.00 percent of the Jewish population reported Yiddish as mother tongue.

The seven largest occupational groups among the Jewish population in Canada in 1941 in order of size were trade, industry, clerical occupations, professions, personal service, transportation and construction. The largest occupational groups among the total population of all origins in Canada in 1941 in order of size were agriculture, manufacturing, personal service, trade, clerical occupations, transportation and unskilled labor.

The proportion of all gainfully occupied Jews who were engaged in some branch of retail and wholesale trade fell from 38.22 percent in 1921 to 34.86 percent in 1941. The proportion of all gainfully occupied Jews engaged in manufacturing industries increased from 30.45 percent in 1921 to 31.24 percent in 1941. The proportion of the gainfully occupied among Jews engaged in the manufacturing industries is almost twice as high as the proportion among the gainfully occupied of all origins.

The proportion of Jews engaged in clerical occupations, such as bookkeepers, stenographers, etc., has increased from 8.82 percent in 1921 to 14.20 percent of all gainfully occupied Jews in 1941.

Jews engaged in the various professions in Canada have increased from 3.61 percent of all Jews gainfully occupied in 1921 to 5.62 percent in 1941. Nevertheless, Jews in the professions still form a smaller proportion of all Jews gainfully occupied than those engaged in the professions among the total population of all origins.

To sum up, the development which has taken place in the Jewish population of Canada, particularly since the close of the first World War in 1919, is just what could have been expected in a minority group overwhelmingly urban, keenly appreciative of the cultural, economic and social opportunities available in a modern democracy, whose continued immigration has been drastically restricted; and which, despite a comparatively low rate of intermarriage and high degree of tenacity in retaining its religious and cultural identity, has rapidly adapted itself to the social, educational and political environment of the country.

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WHEREIN IS THIS NIGHT DIFFERENT?

(Continued from Page Twelve)

great day of return to the Holy Land. In light of this belief the Jew used to grin and bear his burden. He would say *"gam zu letovah"* (this too is for the good).

By thus giving meaning to persecution and godly significance to the ungodly inhumanities meted out to him, the Jew of former days remained a man of faith, a man of God and Torah. He saw himself as an instrument in the achievement of good. He saw fulfilment rather than frustration in his miserable being, for through him a tear had been added to the cup—so "Comfort ye, comfort ye, my people."

Again, there used to be those who saw their own sore fate as a test of faith. If they could survive oppression without abandoning a jot of principle or a tittle of the Law, they thought all would be well with them. They must be patient and stalwart, even as Job. They must be as true to their tradition as the Maccabees and unbending in their bravery like Daniel. This attitude always brought with it a revived religiousness, which acted like spiritual adrenalin, rendering an invigorating frame of mind, pregnant with strong hope of glad tidings about to come. Persecution, then, was only a gauge of faith, employed by God to test whether Israel was worthy of the Messiah — whether Jewry was ready for the son of David.

Thus in former nights the progenitors of the present-day Jews of Europe regarded themselves as better than unfortunate. Their pain was tempered by a mission. They took *charoseth* with their *morror*.

IV

On this night, however, the shadow is darker by far than on former nights. *For the sense of mission is gone, and the sons of Israel regard the Messiah as nothing more than an illusion.* To many the Holy Land has become synonymous with distasteful politics, the cup of tears with rationalization, the fence around the Torah with totem and taboo.

The Jew of the twentieth century, unlike his father, has drunk deep from the well of modern world culture. He has been influenced by the prosaic Darwin who refuted with hard cold facts the warm and gentle poetry of Genesis. Or he has heard of the lugubrious pace of the Marxian dialectic from whose rhythm he has learned that surplus value rather than sin is the source of all evil. Or, again, he may have seen the light of Freud which proves that man is not made in the image of his God at all, but is formed rather in the image of his own dismal ego.

Thus, with illusions thrown to the wind, religion became recognized as the opiate of the people,

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and life to many victims of concentration camps today is meaningless prattle devoid of both rhyme and reason. They regard punishment for wordly sin as contrary to the immutable laws of Nature, and they derive no comfort from the idea that virtue is its own just reward.

For years before Hitler the misuse of science and the misunderstanding of the function of criticism had led large sections of European Jewry, as of all Western people, into a new age of skepticism. The industrial revolution with its materialist *geist* had stripped many Jews of their traditional preoccupation with spiritual exploration, substituting in its place a prime concern with economic questions.

Then came Hitler, the war, and the concentration camp. The dreadful excrescences of Nazism served as social catalysts that accelerated and accentuated some of the trends that were only in the process of slow historic development. Skepticism rapidly soured into cynicism, economic consideration degenerated into black-marketing, fluid freethinking fast froze into rigid atheism, and broad-mindedness widened into promiscuity.

The war ended. Nazism seemed dead. But its soul kept marching on, casting its shadow over European Jewry, as no shadow has ever been cast before.

V

Here at Bergen-Belsen, where thousands of Jews still languish in indignity and impossible physical conditions, where the term "liberation" has lost its grace and beauty, taking on instead the connotation of "a lesser of the two evils" — where Nazi torture has been supplanted, not by freedom and renaissance, but by the frustrating and bureaucratic combination of military government and UNRRA, the latter of which often seems to need more spiritual relief and rehabilitation than the bodies whom it is supposed to succor—at this same Bergen-Belsen one can observe various and sundry shadows of the night which contribute to the overpowering blackness that neither clock nor calendar can jostle into light of day.

The first shadow is status. The Jews are "Displaced Persons". And at Belsen thousands of Jewish D.P.s are relegated to a large camp, the erstwhile home of a Hitlerian Panzer Division. In the barracks of their camp they suffer indignities that can best be described by likening them to those of a cattle-car. The D.P.s are crowded. They are all huddled into small rooms, a condition which defies comfort, privacy and modesty. In the eyes of many military officials they "are only D.P.s", a term employed to connote derision and condescension. The fact that many of these D.P.s were Hitler's first

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enemies and ipso facto the best friends of the United Nations is missed in allied military and relief circles.

The D.P. has therefore lost more than his home. His prestige too is displaced, and his status may be said to be a casualty of peace. Of old the Jew cared less about prestige, about the goodwill of princes "in whose nostrils is breath." For was he not, after all, in partnership with God? Tonight he has abandoned God and princes have abandoned him.

Couple this, the shadow of dislocation, with its comrade idleness, and hope is obscured. Many D.P.s do little if anything at all. They spurn the thought of work which will in any way aid in the rebuilding of the Germany they hate. Thus, rather than participate in the German economy, a large number idle away their hours, allowing their talents to sleep and become atrophied through disuse. Thus it seems that both Avodah and Torah have been casualties of the war and circumstances. And though the wounds they have suffered are far from fatal, recovery will nevertheless require time and careful treatment.

Perhaps even more disheartening is that very small but conspicuous segment of the community which traffics in the black market. These few like to think of themselves as "practical" people. They have learned under Hitler that survival is the price of clever evasion of the law. And they are indifferent to distinction between laws. The law of the United Nations is, they think, to be evaded as much as the law of Hitler. In other words, their values have been distorted. And, laboring under their delusions of "practicality", they traffic in the inflated economy which will harm the material and spiritual well-being of Europe for years to come.

When Jewish black-marketeers are advised of their folly and warned of the dangers it entails, they scoff. "Folly?" they say, "why not employ every means to be gay? Is it not a greater folly to be chained to poverty after throwing off the shackles of slavery? And as for dangers?" They smile. "Have we not conquered greater dangers in the concentration camps than any allied occupation force would impose?" A jail sentence is nothing new to the Jews of present-day Europe. And so, amongst the wretched are some amoral people who have been forced by circumstances to justify their harmful pursuits — to explain away the fact that they are thus renegades from the principles of Judaism — by the simple turn of the head, elevation of the shoulder and forward lunge of the upturned hand, accompanied by an aggressive "Why not?"

VI

The desecration of Torah was one of Hitler's most successful battles in Europe. In that respect he far outstripped his anti-Jewish predecessors. For, as already pointed out, the strongholds of faith had been weakened long before Hitler by other social forces. When Hitler came with unsurpassed hatred and strength, the result was a spiritual Waterloo.

No less vulnerable have been those standards bound up with the family unit and sex morality. The traditional Jewish attitude that modesty and sex discipline are important as guardians of healthy family life — which, in turn, secures the possibility of a good upbringing for children, so that they may become good citizens — all this great social ideal is "more honored in the breach than in the observance." Sex behavior, no less than economic behavior or work patterns, reveals a non-social attitude of many Jews. Society, tradition, religion and public welfare no longer play a part in the thoughts or actions of some. The philosophy of "Let us eat and drink, for tomorrow we die," which Isaiah deplored in antiquity, has become again a modern abomination.

For this kind of devil-may-care approach to life, with all its short-sightedness and cynicism and selfishness, is anarchic. And anarchism is repugnant to Jewish thought and practice. Jews have often been un-Jewish in their way of life before this. But seldom, if ever, have large communities of continental proportions abandoned the social philosophy and the social observance of Judaism to such a serious degree as the Jews of contemporary Europe. Never before have the very leaders of Jewish communities emerged from the storm to flaunt by their own example the respected attitude to traditional Jewish ideals.

But to-night the night is different. To-night European Israel is largely a secular culture. In fact, it is more than a little pagan. Thus the religious husbandry of centuries has brought forth a harvest of at least unexpected if not sour fruit.

VII

This is one side of the story; but the other side is revealed as the European Jew looks about him, watching to see which way the storm has gone. Soon he begins to believe that for him it has not gone at all. In fact, he says it has grown, it has gathered momentum, it has spread. Everywhere he sees a world hostile to Jewish survival. In the lands of the erstwhile fascists as well as in the home of the United Nations, the Jew is subject to the hateful barbarities of anti-Semitism. Jew-baiting did not perish with Hitler and Himmler and Goebbels. Quite the contrary, the Jewish D.P. would say that with the demise of the National Socialist Party it once more became respectable for political democracies to employ the very Nazi attitude itself toward the Jewish people!

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There was, in fact, more reality than wishful thinking in the song of the German soldier which ran *Heute gehoert uns Deutschland, Morgen die ganze Welt* ("Today Germany belongs to us, tomorrow the whole world"). For one does not have to look far to see that German propaganda about the Jews has "caught on". And though the German chieftains who fanned the old anti-Jewish flames to a white heat are gone, those same fires are now quite capable by themselves of carrying on. Thus *Heute gehoert uns Deutschland, Morgen die ganz Welt* has at least been realized as far as anti-Semitism is concerned.

Where, then, is the D.P. Jew to turn? Should this thrashed and beaten veteran with the wounded soul expose himself again to the insecurities of being a stranger in a strange land? Should he stick to Europe, as Mr. Ernest Bevin has suggested, and build up a new Jew-destroying Frankenstein in the hope that when it is built it will not be Jew-destroying at all — a thousand years of European experience to the contrary notwithstanding? Or should he go to the New World where he cannot get in anyway?

After all, to the D.P.s of Europe the point of view of "It can happen here" is as obvious as the night is dark. They know themselves that, in any land under the pressure of crisis and cleavage, the momentum of the historic prejudice can easily impose itself. Always woe to the Jew. Rather than take the chance, rather than expose themselves to the ugly possibility of new pogroms, most Jews in Europe want neither part nor parcel of diaspora. If they must, some will take diaspora. In their heart of hearts, however, the majority want to fulfil what they consider their rightful mission of return to the land of Israel.

In a higher sense too, then, this night is different from all other nights. For to-night the Jew not only believes with Isaiah that "there shall be a highway for the remnant of His people"; to-night, unlike the medieval and more recent nights, he is actually building the road. Recently through Zionism be blazed a trail, and now with single-minded purpose he is constructing the trail into his only boulevard to the future. There is no brigand, soldier, rogue, boulder nor law nor any obstacle, that can deter him from this work. *Naalch l'artzenu b'rena* ("we shall go up to our land with joy") he is singing. Palestine has become his *raison d'être*.

All the former inhibitions, such as fear of forcing the hand of God, such as awaiting a supernatural Messiah, such as wariness of public disapproval, such as diplomatic caution—all of these have been dissipated by the history of the decade.

Those who have slept in the dust have now awakened and are singing.

VIII

In Belsen and throughout Europe the drama is unfolding. It is a stirring, compelling, new and mighty play. Formal religion has a very small part. God is obscured by more wordly consideration. Traditional morality has a minor role. *However, the theme is noble. It is the story of a shipwrecked crew who are braving the storm to get back to port. It is the romance of a group who, though scarred and wounded in body and spirit, have risen above their ugly situation to fight for an ideal — home. In this sense, then, the drama is religious, godly and moral.*

Those who have worked with the *Hechalutz* movement — with its many collective homes in Belsen where the young victims of the concentration camps live in *camaraderie*, where they work and sing and study Hebrew together—learn what spiritual victory really means. One who has been part of the *Gymnasium*, the Junior school or the technical school, or the Fishing school in Blankensee, or the *Hachsharoth*, which prepare the remnant for rehabilitation in Palestine, may gather that the human spirit can, if it will, triumph over adversity.

Not many kilometers from the feverish Zionist activity of Belsen are mass graves of those who died at the hand of Hitler. Near them a single rusted crematorium still stands as a memorial of the nightmare. It is as though these unhappy souvenirs goad the people on, stimulate them, excite them, warn them. It is as though the very word "Belsen" is continually jostling them to be mindful of their faith that Palestine, if not the best answer, is the only answer.

Moreover, the Jews of Europe believe that the ambitions of centuries, the hope of generations the ideal of ages will be realized by action, not by words and prayers.

IX

"Watchman, what of the night?" It is a night full with new qualities and strange conditions. For the Jewish night in Europe is a sign of the times. Dorothy Thompson once wrote that the Jews are the same as anybody else, only more so. There is great wisdom in that remark. The accentuated suffering of the Jew has made him hyper-sensitive. And hyper-sensitiveness has brought extreme reaction to world conditions. But the reaction of the Jew in quality is

(Continued on Page One Hundred)

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IS THE TALMUD TORAH DOOMED?

(Continued from Page Eleven)

practically disappeared from the mentality of American-born Jews.

The Zionist movement in America, which advanced the cause of Palestine, and the philanthropic organizations, which fostered the idea of solidarity with the Jewish people, did not make the knowledge of Hebrew or any other Jewish studies an integral part of their philosophies, so that the tens of thousands of Zionists, and the multitudes of American Jews, who belong to one organization or another, have not been habituated to see in Hebrew, or in Jewish learning, that essential element which makes a Jew Jewish.

4. Economic Changes

The economic pursuits of our parents of today are radically different from those of the parents of the Hebrew school pupils of two decades ago. While in the late twenties and in the early thirties, there were still a great many young Jews employed in the light industries as workers, (the needle trades, the building trades, etc.) the average young American Jew whose children attend our schools is predominantly a non-factory worker.

This is not the place to elaborate on the occupational distribution of the Jewish community, but it is important to bear in mind the fact that the native American Jew did not follow in the footsteps of his father by joining the ranks of labor, or by making petty trading his permanent vocation. We now have a great many people in the white collar professions, intermediaries of Big Business and Big industry, as well as professionals, and individual business men.

The average parent of our school pupils belongs to a higher income bracket than the parent of twenty years ago. He enjoys better living conditions and knows more conveniences, more leisure and more security.

This considerable improvement in the financial status of the modern American Jew has had a profound influence on his world outlook, and particularly on his orientation regarding the things he should like his children to engage in. More of our parents, today, insist on music and dancing, and general recreation for their children. Our parents of today can afford to create for their children more pleasurable conditions. Most parents want their children, irrespective of age, to be at home not later than six p.m.

The Hebrew School, even in its heyday, found it difficult to compete with outside interests of parents and children. But owing to the fact that the majority of parents could hardly afford to teach their children the fine arts more

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than once a week and since so many of them were Hebrew School minded, the Talmud Torah did not have to make any radical change in its program.

Today, with a financially better off parent, who cannot see the value of an additional two hours of formal education in the after public school hours every day, at the expense of "needed" recreational activities, the Hebrew School is almost helpless to effect a more favorable attitude and a greater awareness of its importance in the life of the child. It is no wonder, then, that it is much more difficult for Hebrew schools to insist on an intensive program of Jewish education which entails longer hours of instruction, a longer stay at school and a more laborious course of study.

5. *Changes in Jewish Population Areas*

Two decades ago there were densely-populated sections in each of our cities, which were inhabited exclusively by Jews. These were the so-called Jewish neighborhoods, or as they were misnamed, "ghettos." Most of our schools were located in those sections. The Talmud Torah, in particular, came into being in that Jewish section.

The process of disintegration of the old Jewish section started in the early twenties, and is now reaching its climax in the middle and small size communities. These sections are practically becoming Judenrein in terms of a youthful Jewish population. The new residences of the Jews were originally in Gentile neighborhoods; but have been becoming more and more Jewish.

The old Jewish neighborhood spelled approval of traditional Jewish schooling. It was taken for granted that, in the milieu of the semi-immigrant social group, there should be "cheder" children. The Hebrew school was just as much of a phase of Jewish living as was the kosher butcher shop, the delicatessen store, the Yiddish press, the landsmanschaft, the synagogue, etc. Both parents and children did not hesitate at all in making the Hebrew school part and parcel of their daily routine.

The new neighborhoods, however, where there are fewer external imprints of Jewish socio-religious customs with fewer Jewish insignia, and with a greater ad-mixture of non-Jewish elements, do not lend themselves to the acceptance of a Talmud Torah as a familiar and natural phenomenon in the social scheme of things. In the old neighborhoods, the Talmud Torah was situated in its own building, which was frequently the largest and most popular Jewish public institution in the neighborhood, housing a great many of its social, cultural, and religious activities. In the new neighborhoods, the Hebrew school is housed in some larger institution, which is much more articulate in the life of the community, such as a Center or a Synagogue.

Thus, in the eyes of the public, Jewish education does not have an identity of its own,— it does not even have a physiognomy if its own. Hence, even the parents who take the synagogue as a matter of course, give Jewish education correspondingly less attention; namely, synagogue first, sisterhood second, and Hebrew school third or fourth.

6. *Decline of Yiddish*

The fact that, in the last 25 years, the American Jewish community has changed from a bilingual to a unilingual people cannot be disregarded as a factor that has made for estrangement from the traditional Talmud Torah. The majority of our parents now speaks only English. Yiddish created an atmosphere in the home which was much more related to the Talmud Torah program than is the vernacular. The decline of Yiddish is an important element in our analysis of the decline of the Talmud Torah.

7. *School Lay Leadership*

The lay-leader of the immigrant type, whose educational philosophy did not differ greatly from that of the Talmud Torah teacher, had some idea of the subject matter taught, and in some instances could himself evaluate the effectiveness of teaching, is gradually disappearing. Now there are but few chairmen of boards of education who know Hebrew or Humash, and whose interest in the school is primarily the result of their love and devotion to Torah. In his place we have the American-born Jew whose chief interest in Jewish education is due to the following factors:

A. A sentimental attitude to the things which his father held dear.

B. An anxiety, as a minority-spirited citizen, to have his Jewish children adhere to the religion of their fathers and grow up to respect Jewish rituals and observances.

C. An urge to find in Jewish religious education that strength of character which would help American Jews to live with dignity as a minority, and prepare them to face the problem of anti-Semitism.

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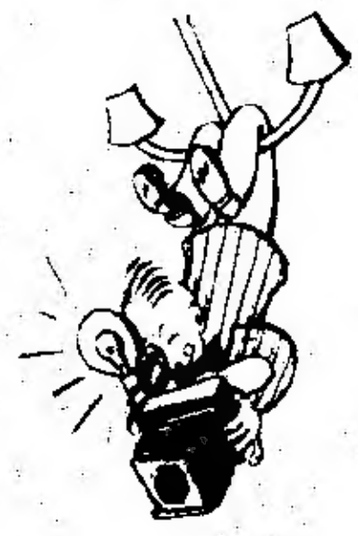

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somewhat confused regarding the philosophy of Jewish education. While he is convinced that the school is important, and that children must attend it, he cannot see the reason for a great deal of school time devoted to the study of the Hebrew language whose usefulness is limited, or even to the study of Humash, whose noble ideas, according to him, can be transmitted with greater ease in the English language. He cannot be true to himself, and, at the same time, be enthusiastic about an intensive program of Jewish education of the old Talmud Torah pattern.

8. *The General American Scene*

There is no such conscious effort on the part of the American Jews of today to assimilate his life in the general American pattern as was the case with Jewish immigrant. He is already the product of amalgamation and assimilation, and in general, lives the same life as his non-Jewish neighbors.

He has rather become aware of the uniqueness of his position. He knows of anti-Semitism from personal experience or from reading about it. For ten long years he was fed on the Jewish tragedy, as presented in the headlines of the general press, and he is very bewildered. It is safe to assume that as a result of his bewilderment, a great many Jewishly uneducated Jews have become much more concerned about their Jewishness, and have resolved to do something about it. These men come to Synagogue more frequently, contribute to Jewish causes, read occasionally about Jewish matters, and send their children to school.

There are, however, others who have made up their minds that the less we perpetuate our unique Jewish differences, which of course include Jewish education, the better this would be for our well-being in a country with a non-Jewish majority.

In any event, whether the former is predominant in the American Jewish Community, or the latter, the intensive type of Jewish education does not appeal to either. Neither can see wisdom of a Hebraic curriculum for Jewish survival in America, or for the attainment of Jewish dignity and self-respect. They will want a system of Jewish education, but of another kind than that of the "old Heder" as they put it.

Then too, the young American Jew whose upbringing had little contact with Jewish organizational and cultural life, cannot very well conceive of the Jews in terms of a national entity. The difference between the Jews and the non-Jews, particularly in America, is for him, a difference in religious affiliation only. Therefore, that element of Nationalism which was a cardinal factor in the life of the modern Hebrew School in Europe, and played a significant role in the development of the Talmud Torah in America is no longer important in the life of the young American Jew.

He, therefore, cannot see the

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importance of a Jewish school whose curriculum is nationalistic, in terms of language and other subject matter. All he can grasp is the desirability of having Jewish children attend a Sunday School and becoming confirmed, or at best attending a two-day-a-week school in order to learn a little Jewish history and religion.

9. *American Ultra-Orthodoxy*

Our analysis of the changes in the American Jewish Community will not be complete, unless we take note of the rise of an American brand of Jewish ultra-orthodoxy.

The traditional Jews, as we knew them in the not distant past, took their orthodoxy for granted, just as they did their food and shelter. They did not have to rationalize the orthodox way of life. Their environment was not against them. They could, therefore, tolerate a certain amount of Jewish secularism, such as modern spoken Hebrew, Zionist activity, and other phases of Jewish nationalism which did not interfere with, nor negate Jewish religious life.

In America, too, the transplanted orthodoxy was very favorably inclined toward Hebrew, not only as a subject, but also as a language of instruction. The teaching of Zionism was encouraged. The emphasis was on Torah. Yirat Shamaim no matter how important, was left to the discretion of the teacher and parent.

But of late, there has arisen a new type of American orthodoxy. In order to stem the tide of withdrawal from orthodoxy, and to strengthen its positions in the new environment, some of the more aggressive leaders in American orthodoxy have begun to emphasize the importance of specific ritual behavior patterns as a bulwark against apostasy. And since the general public does not understand the philosophy of traditional Juda-

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ism, and does not know the connotation of Torah, but can appreciate concrete rituals and ceremonials, there began a race after those orthodox dogmas which can easily be canonized and followed.

These ultra-orthodox leaders and their followers are antagonistic to the Hebraic Talmud Torah. They cannot see any wisdom in a Hebrew curriculum, because it does not emphasize the importance of the Mitzvot Maasiot as the only guarantee against assimilation and as the corner-stone of Jewish living.

Thus, we find, among our so-called "Gute Yiden", those who have created the famous slogan of "Treifa Talmud Torah", spreading the word among their followers that the Talmud Torah is not a religious institution, and that its students are not trained to be real pious Jews. And while it is true that this brand of ultra-orthodox leadership does not reach the multitudes of Jewish parents, their crusading spirit among that segment of the population which is interested in "maximum Judaism" coupled by their advertising (sometimes factless and vulgar) gains for their movement some recruits in every community and tends to undermine the reputation and prestige of the Talmud Torah.

WHAT CAN BE DONE?

Some of the social forces that have brought changes into American Jewish life to the detriment of the Talmud Torah, must take their course. We exercise no control over them. Nevertheless, we believe that the further decline of the Talmud Torah may be checked if certain measures are taken.

In the area of community education, as well as within the framework of the school itself, there is still within our reach an enormous field for productive endeavor. Education of our community implies the creation of a greater demand for intensive Hebrew education. The introduction of basic reforms in curriculum, organization and personnel, can make the Talmud Torah a more vital and significant institution in American Jewish life. This field of endeavor, if properly cultivated, may yet yield a good return.

We shall begin with the school, the sphere of our own influence as professionals.

1. *Maintain Faith in the Talmud Torah*

Any attempt at the restoration of the Talmud Torah is conditional upon our own belief in its usefulness and worthwhileness for the masses of American Jewish children. Hence, the present pessimism which hangs heavily upon our schools and teachers must be eliminated. For we cannot accomplish much in our own school, nor is he able to stimulate the interest of the public if obsessed by pessimistic notions regarding the place of Hebrew or of Jewish scholarship in American Jewish

(Continued on Page One Hundred)

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Passover Dictionary

By Asher Block

ADDIR HU -A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.

Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN -Literally, "dessert" - an Aramaic expression for "remove the food."

During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.

It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have on less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MOOS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and I will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered as such, it had become customary to first deposit pieces of bread in various nooks in the house, and then make the rounds to collect them. See BUR and MASHKAUT HAMEIZ)

BUR HAMEIZ "Burning of the leaven." The traditional method of disposing "hametz" becomes effective as soon as the fast of Nisan 14 begins, and is observed immediately after the Search on the Sunday or Monday "Erev Pesach." At this time, the

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crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwich. In December, 1285, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia give a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling." It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in

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the Seder, the door is opened wide for his entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG—One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.
It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.
1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
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four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.

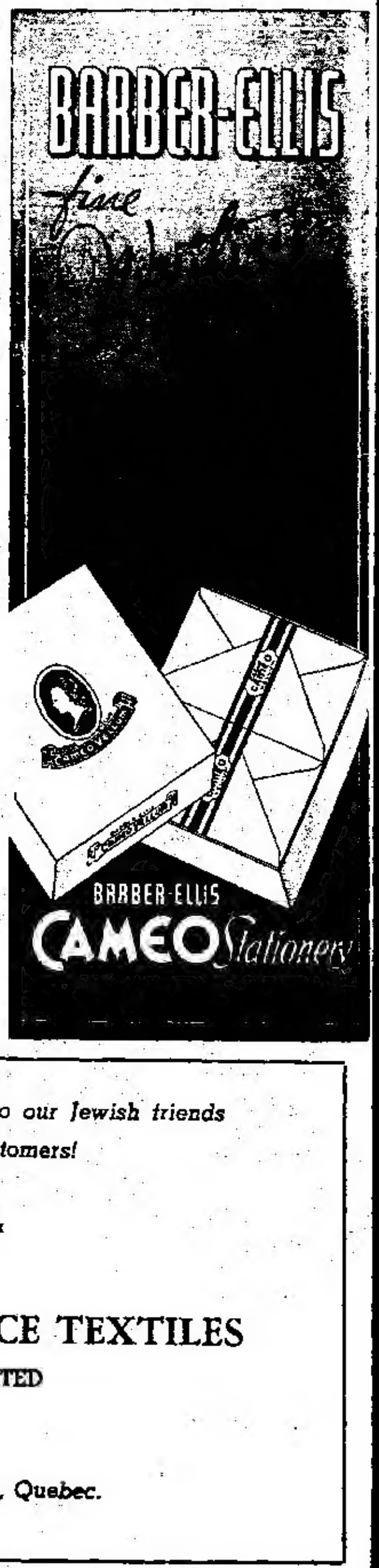
The Had Gadya is an old Jewish nursery-rime borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.

The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH—the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rime as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged," to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), an interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy,



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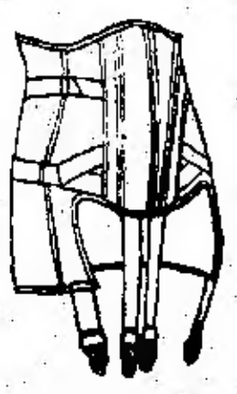

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about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE," consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and hast preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise—one of the latest editions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu"

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Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs," reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-

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troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOT (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed"; to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH — (strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ — "selling of leaven." The Biblical injuction is that "no leaven shall be seen or found in your possession" during Passover. To accept the

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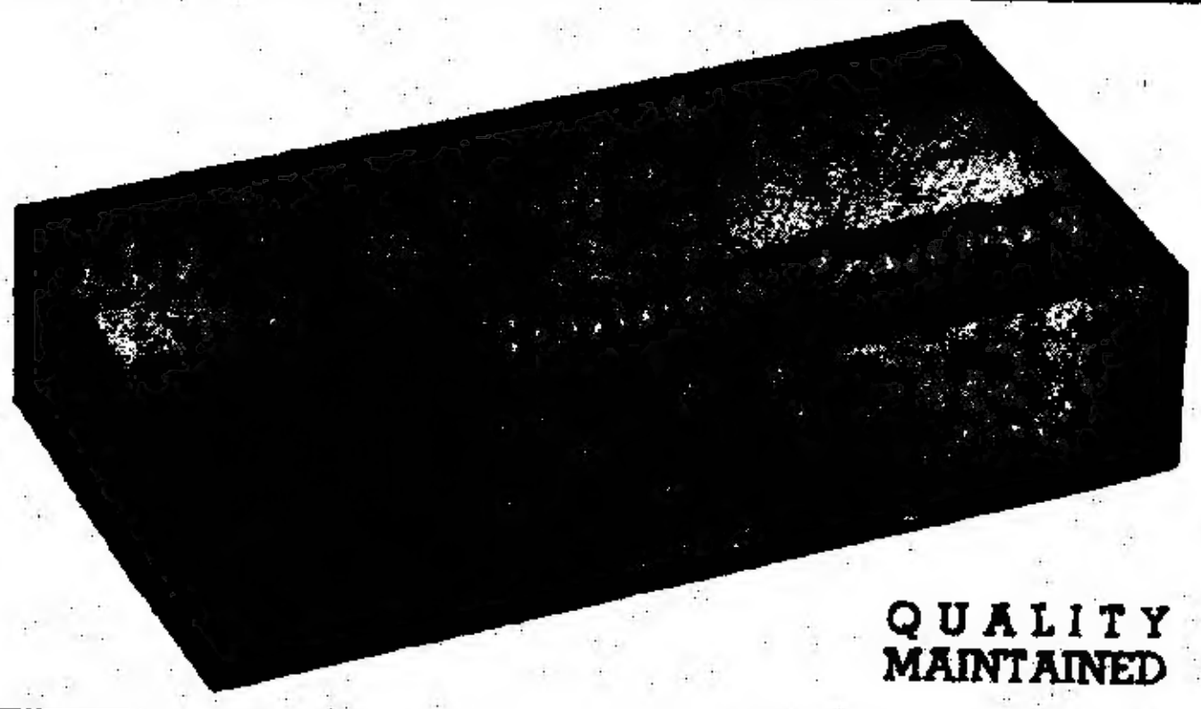

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literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

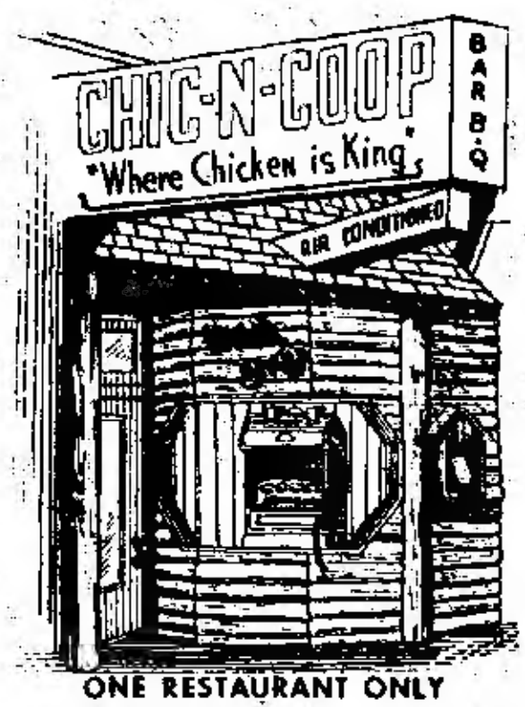
MO'OT HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OT HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN — The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto

Passover Greetings



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the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of this Festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions)—to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HA-

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GALAH, the thorough "cleaning" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. To one stops to consider the supreme spiritual and sentimental attachment that Jews of all time ever renegades had for Pesach and the Seder, one begins to appreciate the wisdom or insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION HOPE and FREEDOM. It is means the same or the like to us we too will continue to preserve it carefully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday—Passover upon which this lamb was sacrificed.

The holiday is called "Passover" it commemorates of the Jews miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

HAGGADAH—Name of a Talmudic treatise, which deals with laws of haroset, matzah, the Paschal lamb, with of Passover order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Passover" During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If however one were "unclean" having touched a dead body etc. or absent from Jerusalem during the regular Pesach, they he could bring his sacrifice at the "second Passover" on the 14th of Iyar the following month. It was a special postponement for emergency cases.

SAMARITANS—To this very day the Samaritans still make

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ful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.

They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started.

At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1998 issue of the National Geographic Magazine.

SEDER ... Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a buried and unpleasant trip through Jewish history by way of the Haggadah a panoramic cross-section of Jewish life.

We start in Egypt. The Haggadah tells us that "In every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!

Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands."

We recall that as far back as Jacob, Laban tried to destroy and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars, our mind's eye spends over

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Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise —for what? For the courage of have lived through it all, to proclaim to mankind—now as then —the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great."

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.

3. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GADOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great."

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

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BACK-PAGE STORY OF A MAN WHO SENT THOUSANDS TO DEATH

(Continued from Page Sixteen)

the soldiers whipped us and clubbed us. Suddenly they stopped and a non-commissioned officer yelled, 'Have you a doctor among you?'

"I stepped forward and told him I was a doctor — a practising doctor since 1930. He said 'Good. Then tell these animals they must go in there and be disinfected or I will beat every one of them to death.'"

Dr. Perl sat on the edge of a straight-backed chair and plucked at her sleeve. "So I made my first speech at Auschwitz. I told them that maybe it really was a place to disinfect people. Maybe they wouldn't kill us in there. If we didn't go in, they would surely kill us outside. My companions finally agreed to enter.

"Inside the smell was overpowering. The soldiers made us strip to the skin. They looked us over very carefully. When the soldiers found a woman with a particularly fine body, they would whip her. Naked, we walked around the huge room. Prisoners who had been there for some time cut off all the hair we had on our body. Others spread a horrible-smelling liquid all over us. It burned our skin. Then we were given a crazy assortment of rags in exchange for the clothes we had taken off. I had to wear a child's black dress which was very tight and came nowhere near my knees. Other women had to wear evening gowns, black nightgowns, Russian pantaloons — all sorts of ridiculous clothes. On the back of our dresses was painted a big red X.

"With our hair shaved, and dressed in these strange costumes, we could hardly recognize each other.

"Soon there came an order for all female doctors to appear before Mengele. He made me the camp gynecologist. The camp hospital was a filthy shed with a clean sign that said 'Hospital.' There was another sign which said 'This is a stable for 32 horses.'

"Every day Mengele would beat me and the other women doctors assigned to the hospital. He would beat us if we had too many patients; he would beat us if there

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weren't enough.

"Each day Mengele came to the hospital to make his selections for the crematorium. The usual reason for killing the patients was that they had been in the hospital longer than two or three days and were unfit. Soon, we who were alive envied those who were dead.

"Mengele was the most cold-blooded, methodical and scientific sadist I have ever seen. He was also one of the handsomest and most elegant creatures produced by the Nazis. He stood well over six feet, was well built, good-looking and loved music. He was very fond of the camp orchestra and loved to sing. He would sing all the time — lovely little songs — in a fine voice.

"He was in his middle thirties and despite his comparatively few years in the profession, was perhaps the best doctor I have met. He was a superb doctor. His diagnoses were brilliant and his techniques were outstanding. He had the camp terrified and hypnotized. One night a young woman rushed up to me and demanded to be introduced to Mengele. She said she was infatuated with him and wanted to sleep with him. I was stunned. Only the month before, Mengele had killed her mother and father, her son and her husband. And now she wanted to sleep with him. She said she thought he was wonderful and she adored the songs he sang and the way he sang them. Mengele burned her.

"Auschwitz was in reality a group of 12 different camps, all adjoining. Each camp contained approximately 32,000 prisoners. The number varied because sometimes the crematoriums were overworked and could not accommodate a steady flow. At other times new arrivals could not keep pace with the capacity of the furnaces and other prisoners would be taken to fill the quota.

"Camp C, where I was for the first few months, contained only Jewish women. We lived and slept in converted stables. The Nazis put more than a thousand of us in each stable. Like all the rest, my barracks was a long, narrow room about 225 feet long and 20 feet wide. Lining both sides of the room were triple-decker bunks measuring nine feet by six. The 'bunks' were crumbling wooden boards which would frequently collapse under the weight of our bodies. Never fewer than 30 of us would be made to sleep on each deck and many times there would be 50 of us there for a night.

"There were no windows in the room and no light. The only air we breathed came from the doors which the guards rarely opened. Everybody tried to sleep near the door and there were always fights

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for the privilege of crawling into a bunk which might be blessed with a little air when the guard came in to look around. The most desirable bunks were those on top, since every night at least one bunk would fall down and crush the people below.

"For the first few nights I was there I could not sleep because of the terrible noises. The sick people groaned and cried all night long. The mentally deranged prisoners in our barracks screamed and shrieked. And then there were the snores. But after a while I got used to the sounds and I fell asleep as soon as I climbed into the bunk.

"Prisoners at Auschwitz were forced to rise at four a.m. Three minutes later they were expected to be standing at attention and in formation before the barracks. There they would stand with their bodies erect, hands at their sides and feet close together until the SS guards came to count them. The guards never took less than four hours to arrive; many times it was six hours. In the meantime soldiers made sure that the prisoners kept their positions.

"The torture did not end after we were counted. Then we were made to kneel on the ground. It made no difference what kind of weather it was. We had to stand at attention in the snow, the heat, the rain. And then we had to kneel on the ground and wear out our knee-caps for an additional two hours.

"About 12.30 p.m., after our knees were sufficiently bloody and bruised to suit the Nazis, we were paraded back to the barracks for our first meal of the day. Ten women, each with a pailful of stinking, slimy food which nauseated us, would start passing out the meal. They shoveled the mess into small pots and five of us ate from each pot. We would stand together in a little circle and act like animals. We would stare at the first person who lifted the pot to her lips and try to make sure she took no more than her share. Then the second person would eat, then the third, then the fourth, then the last. Usually there was very little left for the last. The food over which we fought and screamed was usually made of chopped carrots mixed with fruit pits, stones, wood and hair.

"Our meals were loaded with saltpeter because Mengele had the theory that a sufficient dosage would eliminate our menstrual periods, destroy our ovaries and make us lose our female characteristics. All it did was make us abnormally thirsty. We went mad with thirst.

"The only time we were allowed to drink water or go to the latrine was just after this meal. The only place we could drink was in a little room across from the barracks where six water taps were located. It was the entire water supply for 32,000 women. It was in the water room and in the latrine that the

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"Across from the tap room was the latrine. There it was worse. There we were not even animals.

"Twenty holes in the ground had to serve as latrines for the 32,000 women. We fought to get in and we usually had to be carried out. Our jailers, who were the older prisoners and who were trying to win favors from the Nazis, beat us coming in and going out. The noise was terrible. And the SS men would come around every afternoon to watch us and laugh at women fighting to get into the latrine and rolling around in a mixture of blood, feces and urine while they fought.

"Immediately after, the concentration-camp inmates were again ordered to stand at attention in front of their barracks. There they would wait for Mengele to show up and select two or three hundred for the crematorium."

Dr. Perl, because of her profession, was spared the crematorium. "But in the hospital," she said, "I kept wishing I would be sent to the flames. Mengele would whip us, beat us and call me and my four colleagues 'you five old whores.'

"Once a Gentile woman doctor came to our hospital from another Auschwitz camp where she was imprisoned, to offer her services in the infirmary. Mengele looked at her and asked her the name of the muscle which runs from the shoulder to the breast. My God! By this time we had forgotten our own names and he expected her to remember the name of the *pectoralis major*. Of course she didn't know. He told her it was the *pectoralis major*; he said she was a fraud and burned her.

"After a few weeks Mengele ordered me to examine every Jewish woman who came into the camp and report those who were pregnant. He was very much interested in this phase of my work. Sometimes he would examine them himself—even after I had examined them. He loved to touch the breasts of women and if he found an especially large breast, or one that was especially firm, he would have me re-examine her to make sure she was not pregnant.

"He set aside a barracks for those pregnant women and in a dark corner of the room he installed a bare wooden table which he told me was the 'delivery table.'

"When a child was born, I was forced to wrap it in a paper coverlet and take it to another barracks. In a room filled with poor miserable specimens awaiting cremation, covered with filth and lice, I had to put the child on the floor and leave. Later they burned it.

"Once I delivered a beautiful child. He was big and strong and was born with long, black, lovely hair. Mengele told me to take him where I had put all the rest. I cried for the first time. I told him it was such a beautiful child, such a wonderful child, please to let this child live. I almost died with joy with he changed his mind about killing the baby. I found some paper and made a bow for the baby's hair. I took some rags and made a little dress for the child. No one in the hospital could eat or sleep or work. We were so happy. The next day Mengele came to see the baby and said it was truly a wonderful child. An hour later he sent me an order saying that I was to bring the child to the crematorium.

"That day Mengele decided he

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had had enough fun with the pregnant women and burned them all. The order came while a woman was delivering. Mengele threw her off the table and had her sent to the fires with the rest.

"After that I never again reported a pregnant woman. He beat me, kicked me, whipped me, threatened to kill me, but I did not report a pregnant woman to him the last eight months I remained in Auschwitz.

"Instead, as I examined the women who came to the camp, I noticed which were pregnant. Then at night I would go to see them. Because I was a doctor the guards let me go from barracks to barracks. For eight months I got little or no sleep. I worked every night. I would go from one pregnant woman to another. I would crawl into the slabs where the woman was and, hidden from the guards by the bodies of her bed-mates, I would remove the fetus from the mother so that the mother might live. The worst part came after the operation, when I would bind their stomachs and have to stop the bleeding."

After 11 months in Auschwitz, Mengele shifted Dr. Perl to the Belsen camp in western Germany.

"Why Mengele did not kill me instead of sending me to Belsen, I do not know," says Dr. Perl. "Death was so cheap in Auschwitz; it was occurring all the time. But I was spared. They loaded me in another cattle train and off I went."

Dr. Perl was in Belsen four months, until the British Second Army liberated the camp. After her release by the British, she travelled through Germany looking for traces of her husband, who, she learned, had not been burned. She tracked down clues, discovered he had been a slave laborer in a coal mine and had been beaten to death near Flossenberg.

Dr. Perl would like to be an American doctor, but that is impossible until she can change her visitor's permit for a regular immigrant's permit. And she is having trouble getting that done. In the meantime she is studying her old medical textbooks in order to take the New York State medical examination this coming May, hoping that her permit will come through before then.

"The United States Army captured Mengele alive in Berlin a few weeks ago," said Dr. Perl, "and they have asked for people who know anything about his activities to be present at the proceedings." Dr. Perl will be represented by a long affidavit. "I hope my testimony will hang him."

Then she turned to the switch and flicked on the lights and opened one of her medical textbooks to examine a colorful cross-section of the *pectoralis major*.

NATIONAL COUNCIL OF JEWISH WOMEN OF CANADA

(Continued from Page Fifteen)

moment, special Council workers abroad are making a vital contribution to the needs of the surviving Jewish people, working closely with the American Joint Distribution Committee.

There is a tremendous need in Europe to-day for the rehabilitation of unattached Jewish girls, who have no families to protect them, no homes in which to live and no skills with which to earn a living. Therefore, the National Council of Jewish Women of Canada is collaborating with the National Council of Jewish Women of the United States to establish Council Homes and Rehabilitation Centres for the thousands of displaced young Jewish women in Europe.

Through Council's Expanded Overseas Service Program, these homes will provide help, guidance and understanding, as well as food, shelter, clothing and vocational training. It is our desire to enable these girls to become productive members of society and to live their lives with dignity which is their due. Council's first home in Athens, Greece, is well established and is supervised by a sympathetic social worker sent by Council from the United States and particularly trained for this type of work. The essence of our service has provided an opportunity for "normal creative living", which is a basic need. Our second home in Paris, France, is to be opened shortly where the need is equally pressing.

There is another vital phase to our Expanded Overseas Service Program. Due to the destruction of training centres and universities, Europe is faced with a complete lack of trained personnel, at the very time when the country is so in need of direction. To answer this urgent need, Council has established an "Overseas Scholarship Project" through which we are offering social work training in American and Canadian universities to qualified European women. Four such students are now pursuing their studies in the field of social and child welfare, nutrition, public health, nursing and dentistry. After completing their training, they will return to Europe for a minimum period of two years, where they will make a contribution to the reconstruction of their own communities.

Once again, we have seen a large Section of the Jewish people oppressed, enslaved, and threatened with extinction. We trust that this Passover, a festival of liberation, of freedom and of redemption, which is of special significance today, will bring deliverance, not only to the Jews, but to all the oppressed and enslaved peoples of the world.

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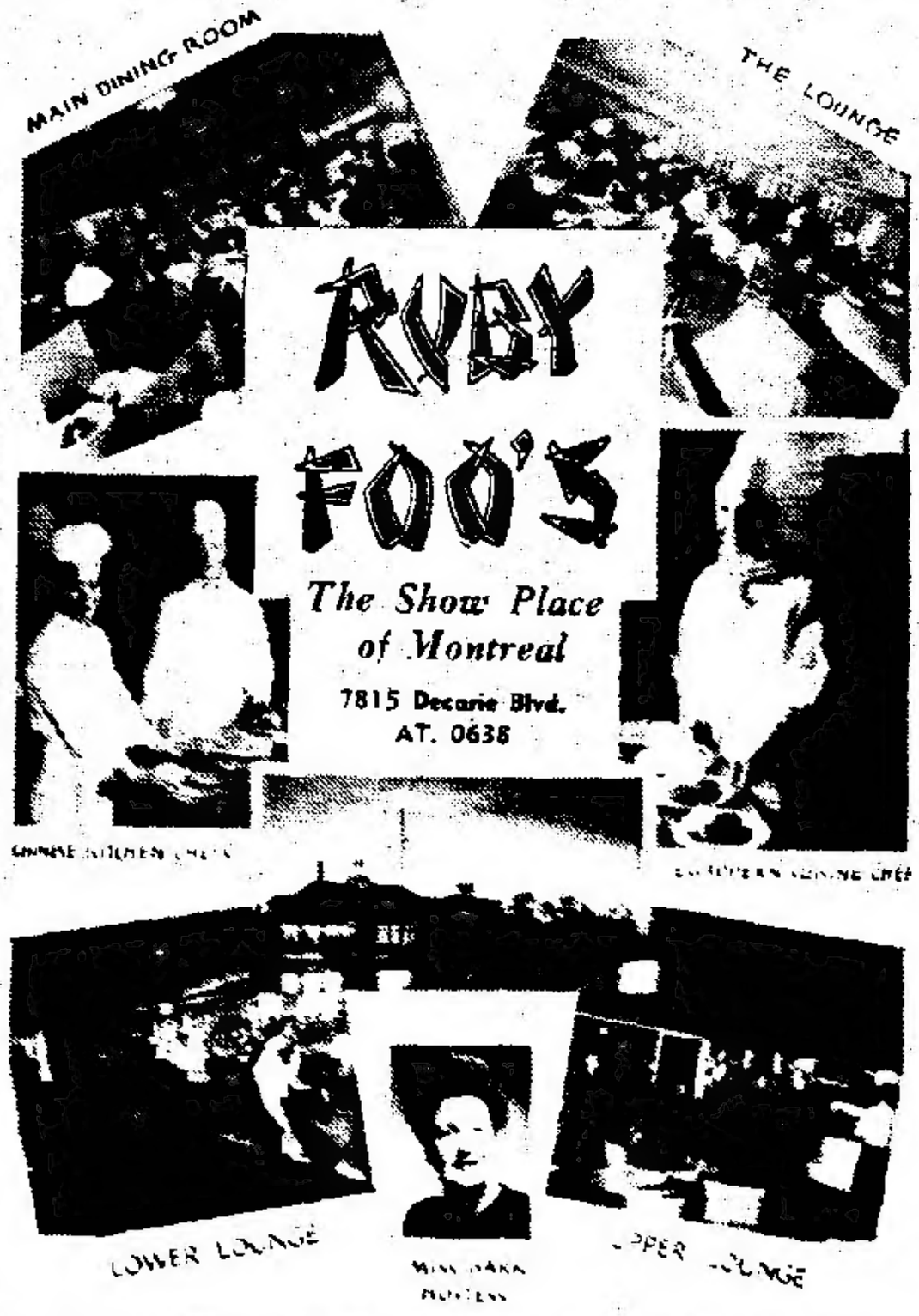

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On this Autumn evening, after four years service in World War I as a medical officer, Banting was engaged in his duties as a part time teacher at the Medical School of Toronto University. In his typically careful and conscientious way, he pleaded through the vast mass of accumulated data on the pancreas in preparation for his lecture on diabetes the next morning. As he wearily closed the last medical journal of the evening, his attention was suddenly arrested by a report by Baron on the pancreatic ducts.

In that instant the great idea was born. Sleep was out of the question. At 2 a.m. Banting got up and wrote three short sentences in his notebook. "Tie off pancreatic ducts of dogs. Wait 6 to 8 weeks for degeneration. Remove residue and extract." Those three sentences were to start him on the way to world recognition and the Nobel Prize.

Years of useful service to humanity came to an end on the lonely shores of Newfoundland in February, 1941, when a trans-Atlantic plane on a vital secret mission to Britain fell from the sky carrying three men to their deaths. One of them was Sir Frederick Banting, discoverer of Insulin, who, at the age of 48, died as he had lived, gloriously in the service of humanity.

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Montreal Births

Born, to Mr. and Mrs. Jack Rosenberg (nee Doris Wagner), 806 Stuart Avenue, a daughter, Marcia, at the Royal Victoria Hospital, on March 8. Grandparents are Mr. and Mrs. L. Wagner, Clark Street; and Mr. and Mrs. S. Rosenberg, Jeanne Mance Street.

Born, to Mr. and Mrs. Julius Boutin (nee Lillian Blicher), Van Horne Avenue, a son, Joel Bernard, brother of Melvin, at the Herbert Reddy Memorial Hospital, on February 14; grandson of Mr. and Mrs. Joseph Blicher, Darlington Avenue; great-grandson of Mrs. R. Blicher, Park Avenue. Godparents are Mr. and Mrs. B. Blicher, Edmund Avenue.

Born, to Mr. and Mrs. Victor Putter (nee Jean Zuckerman), Park Avenue, a son, Sinai Lawrence, at the Jewish General Hospital, on February 22; grandson of Mr. and Mrs. S. Zuckerman, of Ottawa, Ont., who are the godparents; and of Mrs. S. Putter, Park Avenue, and the late S. Putter.

Born, to Mr. and Mrs. S. Lazarus (nee Ray Spires), Barclay Avenue, a daughter, Saralle Gita, at the Jewish General Hospital, on February 15; granddaughter of Mrs. Fanny Spires, Barclay Avenue.

Born, to Mr. and Mrs. David Airov (nee Naomi Miller), 1094 St. Viateur Street West, at the Jewish General Hospital, on February 20, a son, Avrum; grandson of Mrs. D. A. Miller, 1094 St. Viateur Street West, and the late D. A. Miller; and of Mr. and Mrs. E. Airov, 5213 Casgrain Street; and great-granddaughter of Mrs. J. Dubinsky, of Cornwall, Ont. The godparents are Mrs. M. Shulman, of Cornwall, Ont.; and Saul Miller, 1094 St. Viateur Street West.

Born, to Mr. and Mrs. David Lerner (Learner) (nee Sara Shano), Laval Avenue, a son, Abraham Wolfe, brother of Leonard, at the Jewish General Hospital, on February 17. Grandparents are Mr. and Mrs. Joseph L. Shano, Napoleon Street, who are the godparents; and Mr. and Mrs. Moses Lerner, Laval Avenue.

Born, to Mr. and Mrs. Nathan A. Cayne (nee Jeannette Rhoda Riven), Tupper Street, a daughter, Helen Muriel, at the Royal Victoria Hospital, on February 22. Grandparents are Mr. and Mrs. Jack Riven, Vendome Avenue; and Mr. and Mrs. J. Cohen, Decarie Boulevard.

Born, to Mr. and Mrs. Morris Winagar (nee Rita Marcovitch), St. Urbain Street, a son, Marvin, at the Jewish General Hospital, on February 27. Grandparents are Mr. and Mrs. I. Marcovitch, St Urbain Street, who are the godparents, and Mr. and Mrs. H. Winagar, St. Lawrence Boulevard.

Born, to Mr. and Mrs. Harry Shernofsky (nee Esther Vineberg), Wilberforce Crescent, a daughter, Heather Wendy, sister of Barry, at the Royal Victoria Hospital, on March 6. Grandparents are Mr. and Mrs. I. Vineberg, Plantagenet Avenue, and Mr. and Mrs. M. Shernofsky, Durocher Avenue.

Born, to Mr. and Mrs. Harry Bikin (nee Tili Teplitsky), 5565 Arcade Street, at the Jewish General Hospital, on February 27, a son, Ronald Philip, brother of Merle Eve; grandson of Mr. and Mrs. D. Levitzky, 925 de l'Epee Avenue; and of Mr. and Mrs. J. Elkin, 720 de l'Epee Avenue. The godparents are Mr. and Mrs. Charles S. Rubin, uncle and aunt of the baby, 325 de l'Epee Avenue.

Born, to Mr. and Mrs. Myer Shmilovitch (nee Sarah Yaffe), St. Urbain Street, a son, Joel Hershy, at the Jewish General Hospital, on March 9; grandson of B. Yaffe, St. Urbain Street, and the late Mrs. B. Yaffe; and of Mrs. S. Shmilovitch, Jeanne Mance Street, and the late S. Shmilovitch. Godparents are Mr. and Mrs. Abe Schwartz, of Toledo, Ohio.

Born, to Mr. and Mrs. Herbert Croll (nee Shirley Stein), Northmount Avenue, a son, Alan Ronald, at the Herbert Reddy Memorial Hospital, on March 8; grandson of Dr. and Mrs. Harry Stein, Van Horne Avenue, who are the godparents; and of Mrs. A. Croll, Villeneuve Street West, and the late A. Croll.

Born, to Mr. and Mrs. W. Abugov (nee Vivian Shapiro), Maplewood Avenue, a son, Ernest Ray, at the Jewish General Hospital, on March 7; grandson of Mr. and Mrs. A. Shapiro, Park Avenue; and of Mr. and Mrs. H. Abugov, Church Avenue. Godparents are Mr. and Mrs. Nathan Cherry, Wiseman Avenue. A. Shapiro, grandfather, Park Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Maurice H. Goldberg (nee Freda Tritt), Kent Avenue, a son, Barry Sheldon, brother of Marvin, at the Jewish General Hospital, on March 4; grandson of Mr. and Mrs. Charles Tritt, Kent Avenue; and of Mr. and Mrs. D. Goldberg, Champagneur Avenue; great-grandson of Mrs. R. Datz, of Russia. Godparents are Mr. and Mrs. Norman Tritt, Prud'homme Avenue.

Born, to Mr. and Mrs. I. Heimer (nee Yetta Press), City Hall Avenue, a daughter, Arlene Leata, sister of Jerry and Edward Leonard, at the Jewish General Hospital, on March 2; granddaughter of Mrs. Tillie Heimer, City Hall Avenue.

Born, to Mr. and Mrs. Harry Epstein (nee Claire Tannenbaum), 5566 Jeanne Mance Street, a daughter, Brenda, sister of Sydney, at the Royal Victoria Hospital, on March 2. Grandparents are Mr. and Mrs. S. Tannenbaum, St. Urbain Street, and Mr. and Mrs. S. Epstein, Esplanade Avenue.

Born, to Mr. and Mrs. Sowarsky Ungar (nee Pearl Solomon), St. Lawrence Boulevard, a son, Robert Saul, at the Jewish General Hospital, on February 28. Grandparents are Mr. and Mrs. S. Solomon, Waverley Street, and Mr. and Mrs. M. Ungar, Bordeaux Street, who are the godparents.

Born, to Mr. and Mrs. [illegible] (nee Evelyn Bernstein), Van Horne Avenue, at the Jewish General Hospital, on March 4. Grandparents are Mr. and Mrs. S. Bernstein, Van Horne Avenue, and Mr. and Mrs. [illegible], Outremont. Godparents are Mr. and Mrs. [illegible], Outremont.

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IS THE TALMUD TORAH DOOMED?

(Continued from Page Eighty)

life. The teachers of the preceding generation were confronted with even greater obstacles, but their faith in the cause of Hebrew endowed them with strength and courage. They believe the Talmud Torah to be our contribution as educators to the future of Jewish life in America.

We should not view the Yeshiva as a competitive agency, or as a substitute for a sound Talmud Torah education. The Yeshivah, as we all know, cannot provide a Jewish education for the greater number of our Jewish children, because that segment of the Jewish population which is, or can be interested in the Yeshivah type of education, is still relatively small. It is folly to see in the Yeshivah either the heir of the Talmud Torah or its competitor. Both have a place in the Jewish community; but the Talmud Torah must serve the larger clientele.

2. *Clarify the Place of Talmud Torah in the New Setting*

It is high time that we clarify for ourselves, and for the public at large the nature and scope of the new Talmud Torah in the American setting. We use the term "new" advisedly. It is no longer a question of improving this or that aspect of the present day Talmud Torah type of school, which at best will not alter existing conditions much. There is a need for an overall reorganization. The new Talmud Torah must get adequate financial and moral support from the community that it serves, in order to introduce two fundamental changes:

(a) To have a full-time teacher for each class of twenty to thirty children, who will devote his time exclusively to this group, which will meet with him two hours a day from 4 to 6; and (b) to integrate the school with the Jewish community of which it is a part, and with the general American scene. The Talmud Torah population will thus consist of a number of homogeneous groups of children, each guided by a professional full-time teacher.

All groups will meet at hours most convenient for them, namely, from 4 to 6 or from 3:30 to 5:30. The teacher, whose actual school work will take only two hours, will have to be engaged on a full-time basis, because, as we envisage the new situation, he will have to devote 6 to 8 hours a day to his manifold duties. He will not only work out all the details of his unit of work for the day so that every minute with the group shall not be wasted, but, what is equally important, will also do the following: visit homes, lead clubs, organize and conduct activities and classes for adolescents, prepare materials, arrange for tours and visits for his group, etc.

The integration of the school program with the American scene and with the Jewish community will call for important changes in the curriculum. More attention will have to be given to relating those values which are to be found in Biblical and modern literature, to those of American democracy; more emphasis will have to be placed on the study of history, present day Jewish life, Palestine, etc.; the experience of the child in the American environment will have to be taken into account as a focal point in the motivation of study and activity; the currents in American life will have to be reflected in the school, interpreted to the child, and related to the Jewish scene.

All this does not involve the abandonment of Hebrew. On the contrary, Hebrew should and can be the spoken language in the school, because the teacher will have the time and the tools to make the process of growth and

(Continued on Page One Hundred And Two)

WHEREIN IS THIS NIGHT DIFFERENT?

(Cont'd from Page Seventy-Five)

not too different from that of others.

If the Jews of Europe have grown secular, if many of them are materialists, if some of the old landmarks of Judaism have been destroyed, if devotion to a political creed has been substituted for the Biblical and the Talmudic tradition, if the desire for worldly security is more popular than less tangible values, it is also true that other people have moved in similar directions. Thus the significance of the Jewish story at hand is more than local. It indicates, in a certain sense, the sort of world in which we live. In fact, it has so much universal meaning that it could serve as a good point of departure for a study of the contemporary world.

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COMMENTARIES

(Continued from Page Seven)

brought to judgment just as surely as the strong oppresses the weak, just as surely will the strong be oppressed in turn. Nothing can be done with impunity for the Holy One, blessed be He, since the creation of the world, has busied Himself with elevating the lowly from the dust and bringing the haughty to the ground. Over Israel he has exercised a special guardianship, because Israel suffered most. For thus it is written, "The Guardian of Israel sleepeth not, neither doth he grow weary."

Many parallels to the "Chad Gadya" are found in both Oriental and Occidental folklore. The most striking parallel is an old French ballad. Many considered this song to be the prototype of the "Chad Gadya" legend because it bears a very close resemblance to the Aramaic song. But others argue it is not at all impossible that our "Chad Gadya" was originally a popular German folksong and that it was not of Jewish parentage. This theory is borne out by the fact that the "Chad Gadya" is to be found only in German and Polish Haggadahs. The Sephardic, or any of the Oriental versions of the Passover ritual, do not have it.

Too, the Jewish rhymes of "The Kid" were sung throughout Germany centuries past as we have it today in our Passover ritual. And the "Kid" was even considered a popular German folk song, as is seen from the very fact that it is included as such in a book bearing the following title, "Fuer di Juengelcher von Unseren Leut," in the famous anthology, "The Boy's Magic Horn." In this version of the Haggadah the very Hebrew words "Schochot" and "Maloch Hamovea" are retained and substituted for the two zuzim; we have two "Schilling Pfenig."

Judging from the above, scholars are of the opinion that the popular German ballad entitled, "Der Herr der schickt den Jokel aus" is the real prototype of the Jewish song "The Kid."

The "Chad Gadya" story was also a subject of inquiry among English folklorists. Thus, as early as 1835, a writer in the "London Congregational Magazine" connected a story of the "Chad Gadya" with the celebrated nursery rhyme, "The House That Jack Built." At the present day folklorists are of the opinion that such English analogies as "The House That Jack Built"; "The Pig That Wouldn't Go Over the Stile"; "Tity-Mouse and Taty-Mouse"; and kindred nursery rhymes are modelled after the Aramaic Jewish story.

Similar cumulative stories parallel to the "Chad Gadya" are found in Indian, Persian, Arabian, and even in modern Greek languages. Dr. K. Kohler collected materials and made a comparative study of many parallels. He comes to the conclusion that the origin of the "Chad Gadya" is not to be sought in the Occident but at its best belongs to the cumulative stories of the Far East. He thus remarks: "Auf alle Fallelgehort das Lied den fernen Osten und der Urzeit an, und durften die sklavish-tartarischen stamme den Ausgangspunkt fur das Abendland, wie bei so vielen andern Sagen, bilden."

Paulus Cassel, the erudite folklorist, also vaguely supposes that the origin of the "Chad Gadya" and other rhymes is Oriental and not Occidental. In his work, "From the Land of Sunrise" he has made a detailed study of the German folk song "of the master who sent out his apprentice to cut some hay, pointing out points of contact and contrast between the Jewish rhyme and the supposed German prototype." He argues that the German supposed prototype is "a mere true pattern of a popular ballad."

Joseph Jacobs, in the "Notes" to his "English Fairy Tales," cites parallels to the "Chad Gadya" from Eastern sources too numerous to mention. However, it is interesting to note that even a Malagasy version as well as a Siamese version of the "Kid" story exist, outside the Persian and Greek versions.

Thus, Israel Abrahams (London Jewish Chronicle, Jan. 10, 1902, P. 27) quotes the Malagasy version as follows: "Men maimed crab, crab pierced rose, rose struck boat, boat crossed water, water quenched fire, fire burned iron, iron cut rope, rope caught cat, cat ate rat, rat bored wall, wall stopped wind, wind snapped tree, tree broke Ibotity's leg, *nothing so strong as God.*"

But after perusing the works written on the "Chad Gadya", we are almost ready to agree with Professor A. Berliner that the origin of the "Chad Gadya" is still a riddle and likely to remain one for some time. One theory is as good as another. It is idle to speculate about the priority of the German or the Aramaic ballad. And we agree with the well-known writer, "That the solutions of the riddle form another 'Chad Gadya' more hopelessly involved that the one which scholars started out to unravel."

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But with all that, the weight of evidence seems to point in favor of the German version. Zunz, who dates the "Chad Gadya" as far back as the fifteenth century, is very much in the wrong, according to Steinschneider. The latter has proven in his treatise on the age of the Haggadah that the illustrated edition of the Passover ritual, printed in Prague in 1526, does not contain the "Kid" song but the edition of 1590, published also in Prague, does print the "Chad Gadya".

There is no doubt, therefore, that at the close of the sixteenth century an anonymous author selected a popular German nursery rhyme and appended it to the Passover Haggadah. But, that particular person saw a deep symbolical motive beneath the German jingle. The adaptor of this rhyme had before his mind a panorama of the history of Israel and the world as Israel was affected by it. He saw in the story the various actors to typify every enemy of Israel. They attempted to destroy the Jew. But all these forces had been really in the control of God. Israel, in the adapter's view, is the Kid, the hero of the concatenated drama. The introducer of the "Chad Gadya" in the Passover ritual meant also to typify by the different characters, the successive rulers of the destiny of the world.

But, from the Jewish standpoint, it really matters little whether the "Chad Gadya" originally grew out of cumulative stories common to the Far East or whether it was adopted from a nursery rhyme of the Occident. The important thing is the interpretation put upon the rhyme of the believing Jew. The Jewish people, through its allegorical interpretation of the "Chad Gadya" has come to admire the "Song of the Kid" and cherish it and have almost converted it into a devotional hymn.

In a word, we may say that while the story of the "Chad Gadya" itself, is to be found among all peoples the world over, the Jewish story is not a spontaneous creation of the Jewish people but it is rather a late literary adaptation, borrowed from or fashioned after a popular German ballad, and modified from its original and appended to the "Chad Gadya" about the sixteenth century 1590 Prague, for use at the Seder service designed primarily for the children.

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IS THE TALMUD TORAH DOOMED?

(Continued on Page One Hundred)

development in the use of Hebrew more pleasant and enjoyable.

3.- *Relate the New Talmud Torah to a Larger Education Program*

The Talmud Torah should be an educational institution which will serve all ages. The elementary school should be only one, though, to be sure, a most important part of its program. The new Talmud Torah should broaden its range to reach the pre-school child, the adolescent and the adult; its program embracing a kindergarten, where the young child may live in a satisfying Jewish environment several hours a day; a high school department for the graduates of the elementary school, and for those of high school age who had not attended a Talmud Torah; an adult institute designed, primarily, for parents, but also for other adults in the community; and finally, a Hebrew summer camp for children and youth where they will be able to spend two full months in a Jewish setting, in study, work and play, such as will enrich their lives esthetically, intellectually and physically, and give them that element in Jewish education which the school cannot provide during the academic year.

It is obvious that a great deal of money will be needed in order to set up this new program. But it is our task to work energetically, and convince the public, particularly the parents, of the wisdom of our plan. We must work with faith, vision, and courage.

4.- *Create a "Market" for our "Supply"*

The analysis of the present day situation has shown that the Talmud Torah does not function in a vacuum. It is affected by environmental conditions, and is subject to the stimulus of the outside world. We have also seen that this outside world does not appreciate that element of Hebrew culture which the Talmud Torah aims to give its students. Hence, the need for a re-education of the Jewish public.

This cannot be done by the school alone, but by all other agencies in Jewish life that influence the thinking and mold the ways of the public. For only when the need for an intensive program of Jewish education will be created in the periphery of the school will our new Talmud Torah become functional to meet this increasing demand for Jewish knowledge on the part of the public and the parent.

The crux of the problem is to see to it that the public perceives a [illegible] of Jewish [illegible] and that a fuller acceptance of Jewish [illegible] will eventually become more [illegible] and demand more in terms of quality of work. Two avenues of approach suggest themselves:

(a) Conquest of the Home

Effort must be made on a neighborhood basis to have all Jewish communal bodies, that exert an influence upon the public, dedicate themselves to the ideal of Judaizing the Jewish home. "Kibbush Habayit should not only be our motto, but also our ultimate aim, because it is the home that will constitute the corner-stone upon which Jewish cultural survival in America will be possible. Should the home become more Jewish, in the sense that its members will be anxious to live Jewishly within the confines of their own home, and be happy in doing so, there is also apt to be a greater demand on the part of the home for a more vigorous and more meaningful type of Jewish education.

This is indeed a very difficult task; and it is becoming more obvious that it can be done only if

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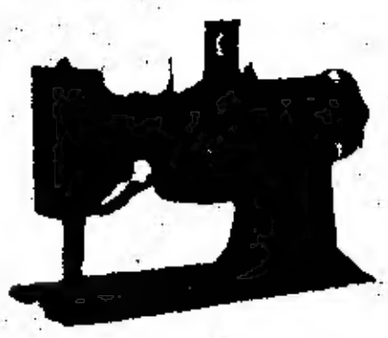

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undertaken on a cooperative neighborhood plan, which will engage not only the school, but also the club, the synagogue, the press, the philanthropic agency, the labor union, the lodge, and all other institutions with which the average Jewish homes of that neighborhood come into contact.

(b) Judaizing our Communal Agencies

The other "must" is the Judaization of all our institutions. Jewish institutions, social, economic or cultural, ought to increase the Jewish content of their programs. Belonging to them, or living socially within them, will consequently call for more Jewish knowledge and Jewish practices, and will naturally arouse the social need to acquire it. At present, one may be at home in Jewish social and religious groups even if with little or no knowledge of Jewish culture. The reverse should be the case.

Since the average American Jew must belong somewhere, if he is not to be a social outcast, that belonging should set a premium on Jewish educational background. There is then apt to be greater concern on the part of the parents, for an intensive program of Jewish education for their children. The cultural standards in our institutions should become higher. The synagogues, the Zionist organizations, the clubs, the lodges, should gradually increase the Jewish content of their organizational, ritualistic, and social life, emphasizing Jewish cultural values which would relate themselves to the cultural heritage of the past, and to the prevailing cultural practices throughout the Jewish world.

These values will in time become standards to live up to. The public will sanction the need for knowing them. Consequently, the school will derive its authority from the public for adhering to an educational philosophy of maximum Judaism.

We may then have a Jewish educational system in America which will consist of three types of schools:

1. The Yeshivah, for that segment of the population which will want an all-around education, Jewish and secular, for their children, given in a specifically Jewish environment and in a separate building of its own.
2. The two-day-a-week and Sunday school Jewish education, for another small segment of the population which, no matter how great its merits and social utility may be, cannot see the advisability of a more intensive program which will tax the time of their children.
3. The daily Hebrew school, or Talmud Torah, whether congregational or communal, for the larger proportion of the Jewish population in America, as supplementary education in the after public school hours.

In a word, the Talmud Torah is not doomed. If we cease lamenting its decline, but instead, seek within the framework of a situation brought about by social changes, to do something constructive to insure its growth and development.

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MARRIAGES

KNOBOVITCH-ROTHMAN

The marriage of Gertrude (Gerry), daughter of Mr. and Mrs. Simon Rothman, 269 Willowdale Avenue, to Hyman David, son of Mr. and Mrs. Icer Knobovitch, Durocher Avenue, took place at Adath Israel Synagogue, on Sunday, January 26, at half-past five o'clock, Rabbi Charles Bender officiating, assisted by Cantor E. Goldberger. Given in marriage by her father, the bride wore a period gown of ivory-colored brocaded satin, fashioned with a hoop skirt, which ended in a scalloped train, and matching full-length mittens of the same material. Her fingertip-length veil of tulle illusion, which was embroidered with lilies-of-the-valley, fell from a headdress trimmed with orange blossoms, and she carried a prayer-book, covered with Calla lilies and lilies-of-the-valley. Miss Shirley Knobovitch, sister of the groom, as maid of honor, wore a period gown of royal-blue brocaded taffeta, and a crown of matching blue flowers, and carried a cascade of pink carnations. The bridesmaids, Misses Isabel Weinrauch and Freda Deckelbaum, were gowned alike in pale blue satin, with off-the-shoulder necklines, and crowns of Sweetheart roses, and carried Colonial bouquets of carnations. Barbara Rothman, cousin of the bride was flower girl. Her long frock was of turquoise-blue satin and net, her crown of Sweetheart roses, and she carried a nosegay of mixed flowers. Hyman I. Waxman was best man, and the ushers were: Nathan Wagner, Philip Glazer, Perry Lande, Myer Knobovitch, Daniel Yachnin, and Saul Lerner. Baskets of gladioli and palms, and candelabra decorated the synagogue. Mrs. M. N. Fineberg played the wedding music, and Edward Lemco sang "Because". Mrs. Rothman, mother of the bride, received in a cream-colored gown, embroidered with gold bugle beads, an off-the-face hat of bronze-colored velvet, trimmed with coq feathers; and gloves to match, with corsage of gardenias; with Mrs. Knobovitch, mother of the groom, in an electric-blue crepe gown, and hat of matching tulle, with a corsage of red roses. The bride and groom went to New York, Atlantic City, N. J.; and Washington, D. C., for their honeymoon. They are living at 269 Willowdale Avenue. Out-of-town guests were: Misses Nettie and Sally Solomon, Al. Solomon, Mr. and Mrs. S. Lipsky, Mr. and Mrs. S. Selnick, Mr. and Mrs. M. Zion, Miss Anne Zion, and Saul Zion, all of New York; Mr. and Mrs. Jack Feinbloom and son, Charles, of Hackensack, N. J.; Mr. and Mrs. J. Solomon and daughter, Beverly, of Lynn, Mass.; L. Starkman, of Toronto, Ont.; Mr. and Mrs. M. Feldman, and I. Rubin, of Edmonton, Alberta; and Mr. and Mrs. B. Weiss, Misses Beatrice and Pauline Weiss, Mr. and Mrs. M. Zelicovitch, Mr. and Mrs. J. Zelicovitch, Mr. and Mrs. C. Kert, Mrs. C. Gencher, and Misses Jessie and Bertha Gencher, all of Ottawa, Ont.

COHEN-SHPRITSER

The marriage of Miss Rhoda Ruth Shpritser, R.N., daughter of Mr. and Mrs. Jack Shpritser, of Brooklyn, N. Y., to David M. Cohen, son of Mr. and Mrs. Nathan Cohen, Jean Brillant Street, took place at Shaare Zion Synagogue, on February 23, at five o'clock, Rabbi M. Cohen officiating, assisted by Cantor S. Miller. The bride was given in marriage by her parents. She wore a white satin floor-length gown, with a mousseline de soie neckline, trimmed with seed pearl beads, and long pointed sleeves, fitted bodice, and a full skirt, with a long train. Her full-length veil, trimmed with old lace, fell from a headdress of ostrich plumes, trimmed with seed pearl beads, and she carried a bouquet of white gladioli and crimson camellias. Miss Marilyn Shpritser, as maid of honor for her sister, wore a Juliet-styled gown of moss-green velvet, and a gold sequinned Juliet cap, trimmed with green ostrich tip plumes, and she carried a muff of Talisman roses. Morris Cohen, brother of the groom, was best man, and the ushers were: Bernard Krupp, Nelson Taylor, William Taylor, Israel Corber, Arthur Corber, Norman Corber, David Rosen, Saul Cohen, Harold Yancovitch, and Charles Kastner. The ceremony was performed by candlelight. Standards of gladioli and snapdragons decorated the synagogue. Mrs. M. N. Fineberg played the wedding music, and Mrs. C. D. Hyman, aunt of the bride, sang "O, Promise Me". The tables were decorated with spring flowers and candles. Mrs. Shpritser, mother of the bride, wore a beaded dress, with a blue top, a hat of ostrich plumes, and a corsage of crimson camellias and white carnations. Mrs. Cohen, mother of the groom, wore a grey crepe dress, studded with nail-heads, a hat of blue net, and a corsage of crimson camellias and white carnations. The bride and groom went to Quebec City and New York for their honeymoon, the bride travelling in a blue two-piece suit, trimmed with navy blue beading, and navy accessories. They are living at 5801 Plantagenet Avenue. Out-of-town guests were: Mrs. B. Weiser, Mr. and Mrs. M. Ross, Mr. and Mrs. N. Abrams, Mr. and Mrs. L. Abrams, Mrs. Dorothy Shmerling, Mrs. H. Rosenblatt, A. Zuckerman, and Misses Gloria Goldsmith, R. N., Mildred Kenter, R. N., Edith Wekselblatt, R. N., all of New York; Mrs. H. G. Prosen, of Philadelphia, Pa.; and J. Title, of Toronto, Ont.

GERINGER-LEVINE

The marriage of Miriam, only daughter of Mr. and Mrs. Morris Levine, of Ste. Agathe, to Abe, son of Mr. and Mrs. Charles Geringer, Champagneur Avenue, took place on Tuesday, March 4, at Chevra Kadisha Synagogue, Dr. C. N. Denburg, Rabbi, officiating, assisted by Cantor A. Matts and Rev. A. Kenner. The bride was given in marriage by her father. Her gown was of ivory-colored satin, and had a sweetheart neckline, edged with seed pearl beads, and a peplum, the skirt ending in a long train. Her full-length veil of tulle illusion was arranged with a coronet of orange blossoms and forget-me-nots, and she carried a cascade of gardenias. Miss Rita

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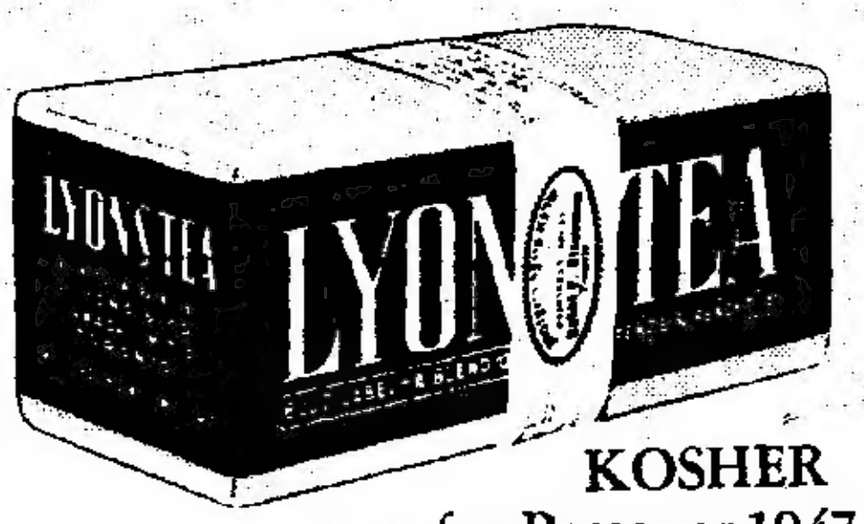

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toria Hospital, on February 20, granddaughter of the late Mr. and Mrs. J. Crystal; and of Mrs. Rose Dankner, Esplanade Avenue, and the late B. Dankner.

Born, to Mr. and Mrs. Isidor Berkson (nee Sheva Faktorovski), Hutchison Street, a daughter, Sarah Rebecca, at the Jewish General Hospital, on February 26; granddaughter of Mr. and Mrs. Simon Faktorovski, of Palestine; and of Fishel Berkson, of Lithuania, and the late Mrs. F. Berkson.

Born, to Mr. and Mrs. M. Farovitch (nee Lila Kisin), Decarie Boulevard, a son, Steven Edward, at the Jewish General Hospital, on February 19. Grandparents are Mr. and Mrs. J. D. Kisin, Decarie Boulevard; and Mr. and Mrs. M. Farovitch, Hutchison Street. Godparents are Mr. and Mrs. S. Cohen, Hutchison Street.

Born, to Mr. and Mrs. Samuel Moskovitch (nee Bess Zumar), Cote St. Luc Road, a daughter, Monna Joy, at the Jewish General Hospital, on February 19; granddaughter of Mr. and Mrs. I. Zumar, of Ottawa, Ont.; and of Mrs. Sonya Moskovitch, Decarie Boulevard, and the late S. Moskovitch.

Born, to Mr. and Mrs. Harry Robbins (nee Clara Winnek), Fairmount Street West, a daughter, Diane Frances, sister of Jerry, at the Jewish General Hospital, on February 22; granddaughter of Mrs. S. Winnek, Jeanne Mance Street, and the late J. Winnek; and of Mr. and Mrs. Morris Robbins, of Winnipeg, Man.

Born, to Mr. and Mrs. J. Golland (nee Ethel Piltch), Clark Street, a son, Jerald Jacob, brother of Della Susan, at the Jewish General Hospital, on February 17. Grandparents are Mr. and Mrs. A. Piltch, Clark Street; and Mr. and Mrs. L. Golland, Jeanne Mance Street.

Born, to Mr. and Mrs. Harry Lazare (nee Sally Friberg), Girouard Avenue, at the Herbert Reddy Memorial Hospital, on March 7, a daughter, Evelyn Anne, sister of Harvey; granddaughter of Mr. and Mrs. A. Friberg, 253 Mount Royal Avenue East.

Born, to Mr. and Mrs. M. Samuel (nee Molly Oster), 230 Mount Royal Avenue East, at the Jewish General Hospital, on February 21, a son, Leonard, brother of Markie; grandson of Mr. and Mrs. M. Oster, Durocher, Avenue, who are the godparents; and of Mrs. S. Samuel, Van Horne Avenue, and the late M. Samuel; great-grandson of Mrs. Molly Richer, Jeanne Mance Street.

Born, to Mr. and Mrs. M. L. Kay (Katezansky), St. Catherine Road, a daughter, Janice, at the Jewish General Hospital, on March 3; granddaughter of Mr. and Mrs. A. Rothstein, Esplanade Avenue; and of Mr. and Mrs. M. Kay (Katezansky); great-granddaughter of Mrs. R. Brown, of Winnipeg, Man., and of Mrs. J. Rothstein, of New York.

Born, to Mr. and Mrs. Clarence Rossoff (nee Bessie Cohen, formerly of Montreal), of Massena, N.Y., at the Massena General Hospital, on February 15, a son, Leonard Jacob; grandson of Mr. and Mrs. A. Cohen, 4632 Clark Street; and of Mr. and Mrs. A. Rossoff, of Massena; great-grandson of Mrs. R. Hattner, of Toledo, Ohio. The godparents are Miss Doris Rossoff, of Massena; and Joseph Cohen, 5657 Clark Street, Montreal.

Born, to Mr. and Mrs. George Boidman (nee Rose Wax), 5257 Westbury Avenue, at the Jewish General Hospital, on March 8, a daughter, Lynn Sharon, sister of Nathan; granddaughter of Mr. and Mrs. S. Wax, St. Urbain Street; and of Mrs. J. Boidman, Notre Dame Street West, and the late Mr. Boidman.

Born, to Mr. and Mrs. Sydney Fineberg (nee Elaine Margolese), Sherbrooke Street West, a daughter, Phyllis Lynn, at the Homoeopathic Hospital, on March 7; granddaughter of Mr. and Mrs. Frank Margolese, Villeneuve Street West; and of Mr. and Mrs. Y. Fineberg, Jeanne Mance Street.

Born, to Mr. and Mrs. M. Fitelberg (nee Simmy Weiss), 4581 Esplanade Avenue, a daughter, Marcia, sister of Samuel and Harvey, at the Jewish General Hospital, on February 27; granddaughter of Mrs. S. Weiss, 4581 Esplanade Avenue; and of Mrs. J. Fitelberg, Colonial Avenue.

Nuri Pasha, former Iraq premier, known as "Father of Arab League", declared in Baghdad that Iraq is only Arab nation now boycotting "Zionist goods."

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Social Notes — Montreal

Mr. and Mrs. Arthur Simon, McGregor Avenue, returned from Hot Springs, Arkansas; and Chicago, Ill., where they spent several weeks.

Mrs. Hugo Rubinovich, Academy Road, is spending the Passover holidays in Atlantic City, N. J.

Dr. and Mrs. Edward Robert Sheckman, of New York, will spend several days with the latter's parents, Mr. and Mrs. Allan Bronfman, Belvedere Road.

Mr. and Mrs. A. Cooper, Cote des Neiges Road, are back from Florida.

Mr. and Mrs. L. U. Michael, Victoria Avenue, spent a week in New York.

Mrs. A. Salomon and daughter, Gloria, Prince Albert Avenue, returned from New York.

Mr. and Mrs. Ross Vineberg, Sherbrooke Street West, are spending the Passover holidays in Atlantic City, N. J.

Dr. and Mrs. Edmund Applebaum, of New York, who are attending the Anatomical Convention at McGill University, are guests of Mr. and Mrs. Abraham Appleby, Elm Avenue, for several weeks.

Mrs. I. Friedman, Lincoln Avenue, is spending the Passover holidays in Atlantic City, N. J.

Mr. and Mrs. Philip Garfinkle, Victoria Avenue, are spending the Passover holidays in Atlantic City, N. J.

Mr. and Mrs. J. Gersovitz, Cote des Neiges Road, returned from Miami, Florida, where they spent two months.

Albert Michael, Victoria Avenue, who spent several months in Western Canada, has gone to join Mrs. Michael, in Miami Beach, Florida.

Mrs. E. P. Van Guen, Peel Street, is spending the Passover holidays in Atlantic City, N. J.

Mrs. R. L. Bercovitch, 4732 Westmount Boulevard, gave a tea, with twenty guests, in honor of Miss Laya Gelber, a bride-elect of June 10, and fiancee of David Kwinter, of Toronto, Ont. Miss Gelber wore a cocoa-brown silk suit, trimmed with pink and green plaid taffeta, and a brown felt hat, with an open crown, trimmed with pink sweet peas and roses. Mrs. Bercovitch wore navy-blue crepe with a bustle back. Mrs. N. Gelber, mother of the bride-elect, poured, and Mrs. B. Abrams cut the ices. Misses Shirley, Bleema,

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and Rayzella Gelber, sisters of the honoree, assisted in serving. The hostess presented the bride-elect with a pair of crystal decanters.

Mr. and Mrs. Harry Hershenkopf, St. Urbain Street, returned after a six-month motor trip to California and Mexico.

Miss Sarah Polger, St. Joseph Boulevard West, spent ten days in New York and Philadelphia, Pa.

Miss Ruth Shuster, 6084 Hutchison Street, was in Miami Beach, Florida, for six weeks.

Mr. and Mrs. W. Borkowsky, 4412 Drolet Street, returned from Brooklyn, N.Y., where they were present at the bar-mitzvah of their nephew, Arthur, son of Mr. and Mrs. M. Riba, of Brooklyn. Mrs. E. Fenberg, grandmother of the bar-mitzvah; Mr. and Mrs. M. Fenberg, Mrs. H. Katz, and Philip Fenberg, uncles and aunts of the bar-mitzvah, all of Cleveland, Ohio, were also present.

Miss Edith Rost, Stuart Avenue, spent a week in Boston, Mass.

Mr. and Mrs. S. Moldowan and children, Lawrence, Ethel, and Barbara, St. Urbain Street, returned from a ten-day trip to New York, and Philadelphia, Pa., where they were guests at the wedding of the formers' niece, Miss Helen Goldstein, to Paul Mogil, both of Philadelphia, Miss Ethel Moldowan being maid of honor.

Mrs. I. Miller, Soissons Avenue, returned from New York.

Mrs. Asher Levine, de l'Epee Avenue, returned after spending a week in Providence, R.I.

Mrs. Sydney Enkin, 5376 Esplanade Avenue, is spending a month's holiday in Miami Beach, Florida.

Mrs. William Carin, Stuart Avenue, returned from Halifax, N.S.; and is visiting in Boston, Mass.

Mrs. A. Keyfitz, Addington Avenue, returned from Hartford, Conn., and New York.

Mr. and Mrs. S. Kellnor, Cote St. Luc Road, returned from Atlantic City, N.J.; and New York.

Mrs. Fannie Ornstein and Leonard Ornstein, Trans Island Avenue, will spend the holidays with the former's son-in-law and daughter, Mr. and Mrs. S. W. Smolkin, of Cornwall, Ont.

Mr. and Mrs. S. Roll, Decarie Boulevard, have gone to New York, and are spending the Passover holidays at Lakewood, N.J.

Mr. and Mrs. J. Levitt, Cote St. Luc Road, are spending the Passover holidays at O. Kahn's Hotel, in Ste. Agathe.

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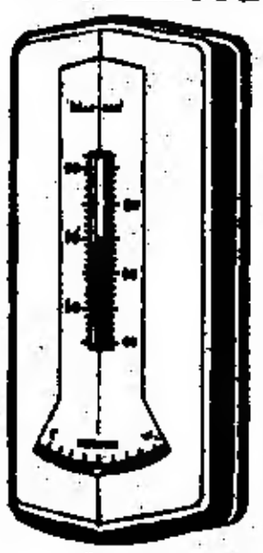

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spending the Passover holidays in Atlantic City, N.J.

Mr. and Mrs. C. R. Gross, Merton Crescent, were in New York.

Mr. and Mrs. David Wolfe and daughter, Miss Marion Wolfe, 4602 Michel Bibaud Street, spent four months in Miami Beach, Florida, and stopped in New York for ten days.

Mr. and Mrs. Joseph Wenter, formerly of 5880 Durocher Avenue, have taken up residence at 4915 Maplewood Avenue.

Mrs. Jack Wolfe and daughter, Miss Edythe Wolfe, Grovehill Place, spent ten days in New York.

Mr. and Mrs. E. Epstein and daughter, Wendy, Cote St. Luc Road, are spending the Passover holidays at O. Kahn's Hotel, in Ste. Agathe.

Mr. and Mrs. D. L. Asch, Old Orchard Avenue, spent ten days at their cottage at Mont Rolland.

Mr. and Mrs. S. W. Smolkin and children, Robert and Evelyn, of Cornwall, Ont., motored here to visit Mrs. Smolkin's mother, Mrs. Fannie Ornstein, Trans Island Avenue.

Mr. and Mrs. Bernard D. Malinoff, 4936 Jean Brillant Street, were at home to about one hundred and twenty guests. Mesdames Ann Rubin, M. Levin, Jack Schachter, of Montreal; Mrs. Charles Kraft, of Three Rivers; and Mrs. A. Malinoff, of Toronto, Ont., poured.

Mr. and Mrs. Joseph Jacobson, 4669 Esplanade Avenue, had as their guests their cousins, Mr. and Mrs. George Newmark, of Long Island, N.Y., for a few days, and were present at the wedding of their cousin, Miss Eva Miller, to Phillip Clayman.

Mrs. S. Berger, Miss Adele Berger, and Mrs. S. Samuels, all of Dollard Avenue, entertained at a tea at the Queen's Hotel, in honor of Miss Renée Charlotte Sacks, a bride-elect of June 8, and fiancee of Lawrence (Lew) Caplan. The honoree was presented with a set of silver flatware.

Mrs. Moe Goldenberg, 6081 Hutchison Street, entertained at an odd cup and saucer shower in honor of Miss Anne Steinberg, a bride-elect of June 15, and fiancee of Morris Hitelman. Thirty guests were present. The hostess presented the honoree with two hand-painted china cake plates.

Mr. and Mrs. Peter Cape, Querbes Avenue, entertained ninety guests at a dinner-dance at Mirsky's, in honor of the bar-mitzvah of their only son, Edmund. Mrs. Cape wore a black printed afternoon dress, with split white carnations in her hair. The table centrepieces were of spring flowers, and an orchestra played for dancing. From out-of-town were: Mrs. T. Schwartz, of New York; Miss Annette Fishman, of Philadelphia, Pa.; Dr. and Mrs. M. Echenberg, of Reading, Pa.; Mr. and Mrs. L. Echenberg and daughter, Sarah, of Sherbrooke; and Mrs. D. Fremeth, of New Glasgow, Que.

Mr. and Mrs. Morris Singer, 5460 Park Avenue, entertained at a birthday party for their son, Donald, who was four years old. Present were: his sister, Ellen Lorraine; and Mrs. Ben. Manis and sons, Allen and Eli; Mrs. Joseph Nadler and children, Martin and Reisa; Mrs. Ira Mandel and son, Melvyn; Mrs. Moe Labenschn and children, Dorothy and Leonard; and Mrs. Arthur Bloomfield and daughter, Joyce. The following day, there were present his uncles, aunts, and cousins: Mr. and Mrs. Ben. Singer, and sons, Donald and Richard; Mrs. Sam. Singer and daughter, Libby; David Aisen;

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Mrs. Moe Lesser and son, James; and Mr. and Mrs. Ben. Gasoi, and Mrs. Ida Singer, the grandparents.

Mrs. Seymour Freeman, Park Avenue, gave a tea at the home of her parents, Mr. and Mrs. Joseph Goldberg, Jeanne Mance Street, in honor of her sister, Miss Selma Goldberg, a bride-elect of May 20, and fiancee of Arthur Lubell. Present were: Mesdames Joseph Goldberg, mother of the bride-elect; B. Lubell, mother of the groom-elect; Sydney Knopp, Tom. Horovitch, Abe Freeman, L. Saxe; Misses Rita Lubell, sister of the groom-elect; Pearl Deutsch, Sylvia Pistreich, Esther Simmons, Claire Saxe, and Mildred Freeman. The honoree wore a black crepe dress, with black and white print trimming, and the hostess wore a black print dress. The table was centred with mixed spring flowers. The honoree was presented with a cheque.

Mr. and Mrs. Max Dickstein, Canterbury Avenue, entertained at a family reception. Present were: their children, Ruth, Alvin, and Myrna Susan; Mrs. M. Mandelcorn, Girouard Avenue, mother of Mrs. Dickstein; Mr. and Mrs. M. Fritch, Colonial Avenue; Mrs. M. Mandelcorn, Ducharme Avenue; Mr. and Mrs. B. Mandelcorn, Hutchison Street; Mr. and Mrs. H. Mandelcorn, Esplanade Avenue; Mr. and Mrs. L. Shufman, and daughters, Evie and Zelda, Esplanade Avenue; Mr. and Mrs. R. Mandelcorn and children, Roslyn and Mark Samuel, Sherbrooke Street West; Mr. and Mrs. S. Fefergrad and son, Irwin William, Park Avenue; Mr. and Mrs. M. Gurevitch and daughters, Rochelle Libby and Elaine; Mr. and Mrs. P. Goodman, Sterling Avenue; Mr. and Mrs. S. Nevitt, Esplanade Avenue; Miss Florence Mandelcorn, and L. Isenberg.

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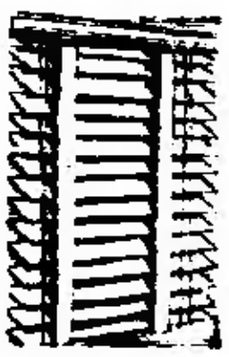
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• HOSPITAL OF HOPE Unit meeting on Monday, March 31, at 8.00 p.m., is: Hesha Berson, at the home of Mrs. S. Shadowitz, 4540 Clark Street. Units meeting on Tuesday, at 8.00 p.m., are: Fraid, at the home of Mrs. B. Clamen, 5852 Hutchison Street; Nechemia Shacket, at the home of Mrs. J. Simon, 2191 Maplewood Avenue; Chaim Revzen Junior, at the home of Miss Mary Binstock, 5160 Jeanne Mance Street. Units meeting on Tuesday, April 8, at 8.00 p.m., are: J. Manoison, at the home of Mrs. B. Levine, 5388 Clark Street; Hershel Staviss, at the home of Mrs. A. Letovsky, 209 Villeneuve Street West; Chaim Revzen, at the home of Mrs. S. Gordon, 955 Davaar Avenue. Unit meeting on Wednesday, at 8.00 p.m., is: Feige Bookman, at the home of Mrs. A. Gencher, 2485 Maplewood Avenue.

• BNAI BRITH Young Women, Sir Herbert Samuel Chapter, with Miss Sarah Horlick, as captain,

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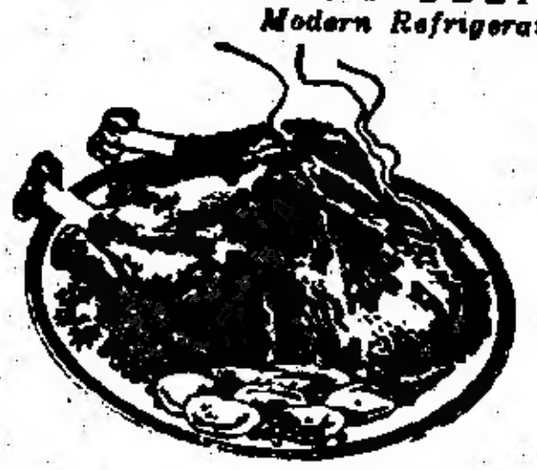
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played a basketball game with Lord Beaconsfield Chapter. Miss Shirley Markman, as captain of Edward VII School. The following week a party from each chapter hosted by Lord Beaconsfield girls went to a meeting of the Edward VII Chapter. Miss Florence Applebaum, chairman, and Miss Marcia Sachs, guest speaker. Miss Nanda Mallin, social chairman, and Miss Barbara Wechsler, secretary, completed plans for a theatre party on Saturday, May 31, at Radio City. Mrs. Herbert Samuel, chairman, assisted with eight members, and now has eighteen. A membership dance is being sponsored by Miss Florence Frederick, Miss Ethel Hammerman, cultural chairman, assisting a variety of entertainment and games. Lord Field Commissioner, Mrs. Park Avenue, is planning a Mother-Daughter dance will be held the latter part of June. Misses Nanda Mallin and Hannah Hammerman, corresponding, informal meetings during the summer.

• QUEEN ESTHER LADIES Aid Benefit Society general meeting at 4150 St. Lawrence Street, had Mrs. H. Lipton, president, as chairman. Mrs. S. Goodman, Esplanade Avenue, was elected for the building. The Board Meeting at the home Mrs. A. Plotnick, was enthusiastic, and one of the highlights of the society's twenty-one years ago was sworn in as Honorary President by J. Arnstadt, J. P. A social session at the work meeting were Mesdames S. Richman, S. Cohen, S. Schales.

• NATIONAL COUNCIL OF JEWISH WOMEN Beth Peretz president, Misses Sue Shaw, Libby Rosenthal, Ida Novick, Lily Silverman, Marion Silverman, Nancy Silverstone, Rose Tenenbaum, Mildred Caissers. A meeting at the Jewish Public Library heard David Rome, of the Canadian Jewish Congress, speak on Jews in Canada.

• SPANISH and PORTUGUESE Synagogue Rev. A. dS. Pimentel: Services for Passover at temporary synagogue in Shaar Hashomayim Synagogue, 9 a.m., 8.30 a.m. service, 11.45 a.m. Work on the new Synagogue and Communal Centre at Maplewood and Victoria Avenue, has commenced. Building Committee: Martin Wolff, chairman; Hays, W. S. Montefiore, Samuel Bronfman, Jess Ginsberg; Marcus Hyman, Mrs. A. B. Regensburg, A. R. Samuel Rosenberg, Mrs. Samuel Rosenberg, F. L. Spiegelman, Saul Samuels, Mrs. J. Harris, M. M. Sperber, K. C.; Sam Sampson, Rev. A. dS. Pimentel. At the annual meeting of the Young People's Assembly, Miss Nancy Montefiore thanked the outgoing executive Hyam Schipper, president; Misses Tuba Lesser, Ida Spiegelman, Ida Baker, Misses Ruben, Wolff, Frank Russell, Sophie

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● JEWISH GENERAL Hospital Women's Auxiliary board meeting

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● LAFAYETTE TEMPLE Sisterhood Executive Meeting is on Wednesday evening, April 2, at the home of Mrs. M. Dunn, 5114 Chateaubriand Avenue, Mrs. S. Strand presiding.

● HEBREW LADIES Aid Benefit Society held an executive meeting at the home of Mrs. I. Superstein, 5215 Hutchison Street. Mrs. A. Silliman, the president, was in the chair. Immediate plans were completed re Mother's Birthday Tea (Thursday, April 24th), Bingo Party, May 2nd, Dance, May 21st, Picnic, June 22nd. Mrs. M. Mitnick won a raffle.

● PIONEER WOMEN'S Organization Hanna Szold Group, Verdun, held a meeting at the home of Mrs. Harry Unger, 916 St. Lawrence Boulevard West, for an "Information Please" evening. Miss Lena Lapidus acted for Aviva Group, Mrs. H. Rosen, Ideal, Mrs. M. Goldhand, Jerusalem Group, Mrs. H. W. Cohen, Herzl. Mrs. H. W. Cohen presided over the session.

● HEBREW TEACHERS' INSTITUTE Parent Teacher Association held an executive meeting at the residence of the president, Mrs. A. Rosenberg, 5215 Hutchison Street. Mrs. A. Silliman, the president, was in the chair. Immediate plans were completed re Mother's Birthday Tea (Thursday, April 24th), Bingo Party, May 2nd, Dance, May 21st, Picnic, June 22nd. Mrs. M. Mitnick won a raffle.

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● CONGREGATION Shaarei Tikvah Ladies' Auxiliary entertained at a theatre party in honour of Mrs. Sam Starr, who was presented with a gift on behalf of Mrs. Evelyn Frank, a co-worker, on May 21st and Mrs. Irving Lamarsky.

● TEMPLE EMANU-EL Dr. Harry J. Stein, Rabbi, Services Friday, March 28, at 8:15 p.m. "Sabbath Meditation." Dr. Stein will speak on "Opinion of the Passover." Saturday at 11:00 a.m. Confirmation Passover service. Friday, April 4, at 8:15 p.m. Followed by Congregational Dance in Temple Community House. Sunday at 11:00 a.m. sermon, "Shame to complain." Concluding day of Passover Friday, April 11, at 8:15 p.m. Yizkor or Memorial Services in memory of the dead. At this time the tradition of Temple Emanu-El will open a quarter of a century's programme. Same will be held on the first night of Passover in the Temple Community House. Dr.

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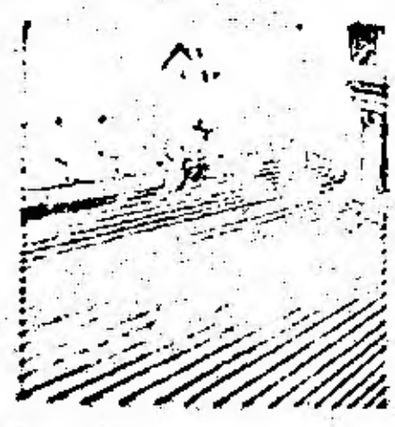

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IN MEMORIAM

In loving memory of Captain Sidney S. Paperbaum killed in action on March 27th, 1943.

He has left us for the battle field.
He gave his life for his country and his people;
He left us a deep and lasting sorrow which time cannot eradicate.
He will be remembered and grieved for by all who loved him.

Mother, Dad, Essie, Edythe and Selma.

In loving memory of our dear son and brother, Jack, who passed away the first day of Passover, March, 1933.

To our hearts your memory lingers sweetly tender, fond and true.
There is not a day my son, we do not think of you.

Lovingly remembered by mother, father, sister, Ida and brother-in-law, Harry.

Cards Of Thanks

The family of the late Mrs. Nellie Jones Locker wish to thank their relatives and friends for the kindness shown them during their recent bereavement in the loss of a dearly beloved grandmother and sister.

DEATHS

Mrs. Sarah Rosh Cohen died on Sunday, March 16, at Montreal General Hospital. Widow of Western Division. She is survived by her husband, Mr. Louis Cohen; one daughter, Mrs. Selma Diamond; three sons, Hyman, Louis, Sol, all of Montreal; Samuel, of Brooklyn, N. Y.; five grandchildren; one sister, Mrs. Esther Miller, and one brother, George Cohen, of Los Angeles, Calif. Funeral took place from Paperman's, Rabbi I. E. Bleiweiss officiating. Burial was in Shaar Hashomayim Cemetery in Lachenaie. Shiva was at the home, 5487 Connaught Avenue.

Mrs. Stella Jones Locker died in her sixty-first year on March 11, in Ottawa, Ont. She is survived by a son-in-law, Dr. Harry Dover; three grandchildren, Mrs. Morris Cohen, formerly Miss Mina Dover, Joe and Martin Dover, all of Ottawa, Ont.; seven sisters, Mrs. J. A. Resner, Mrs. S. G. Trift, Mrs. Joseph Cohen, Mrs. Bernard Schwartz, all of Montreal; Mrs. R. S. Stark, of San Francisco, Calif.; Mrs. M. A. Glesby and Mrs. J. Aschaim, both of Los Angeles, Calif., and two brothers, Moe H. Gross, of Los Angeles, Calif., and Meyer Gross, of Montreal. Funeral took place from Paperman's, Rabbi W. Shuchat officiating. Burial was in Shaar Hashomayim cemetery. Shiva was at the home of her sister, Mrs. Bernard Schwartz, 3784 Vendome Avenue.

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three eggs
one tablespoon fat
about one tablespoon water
pinch salt
one-half cup matzoh meal
one-third cup water

Beat the egg yolks until fluffy; add sugar; then add fat and water; then salt, and matzoh meal. At the last, fold in the beaten egg whites. Bake in small individual tins, or in one large pudding dish, in a medium oven until lightly browned. This recipe is a dessert pudding; but if desired, the sugar can be omitted, and a pinch of pepper added instead, so that it can be eaten with the main dish.

Mrs. B. Horlick,
2076 Maplewood Avenue, Montreal.

KNADLACH

three eggs
one-half teaspoon salt
three-quarters cup matzoh meal

Beat egg whites until stiff. Beat in egg yolks, and fold in matzoh meal and salt. Let stand for five minutes. Then form into balls, and drop into boiling soup or boiling salt water. Cover and cook for forty-five minutes. This recipe makes twelve large balls.

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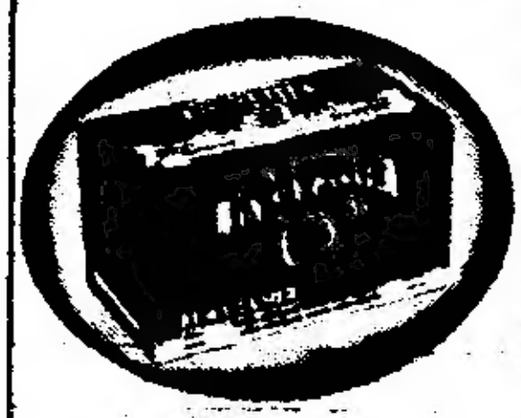

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Projects Do Well Says Refugee

Reporting on the work of the Refugee Economic Corporation in aiding in the resettlement of thousands of victims of persecution in Europe, Charles J. Lieman, president, voiced confidence in the solution of the problems of these helpless people.

"Today there exists, as never before, the opportunity for proper planning, adequate financing and wise guidance of settlement efforts," Mr. Lieman declared in the report.

"Certain international organizations are charged with the public responsibility for the refugee and displaced persons problem, certain voluntary organizations have the private responsibility. This is the challenge that together they must meet."

The corporation's activities in various parts of the world assumed a variety of forms, according to the report. In Australia a total of 5,000 visas has been authorized since immigration was resumed, and in recent months there has been a steady stream of immigration to Australia from Europe as well as the Far East.

Mutual Enterprises, one of the companies of the corporation in Australia, established twenty-eight industrial enterprises without loss. Mutual Farms, another subsidiary, is undertaking a considerable use of mechanization with a group settlement project at Dowerin, W. A., but in building up operations in assisting hundreds of refugees were said to be successful.

[illegible] have been established in the new countries, [illegible] the Philippine refugee settled where he can find a well-established and well-assimilated group and the Australian project for settling 17,000 more is receiving such consideration he might add.

A Palestine plant is expected [illegible] treatments of textiles [illegible] treatments remain [illegible]

[illegible] building in the Negev and Jerusalem area [illegible] the rehabilitation [illegible] a [illegible] to Israel [illegible] refugees [illegible] the [illegible] and [illegible] Mutual [illegible] cooperative [illegible] Europe [illegible] operations.

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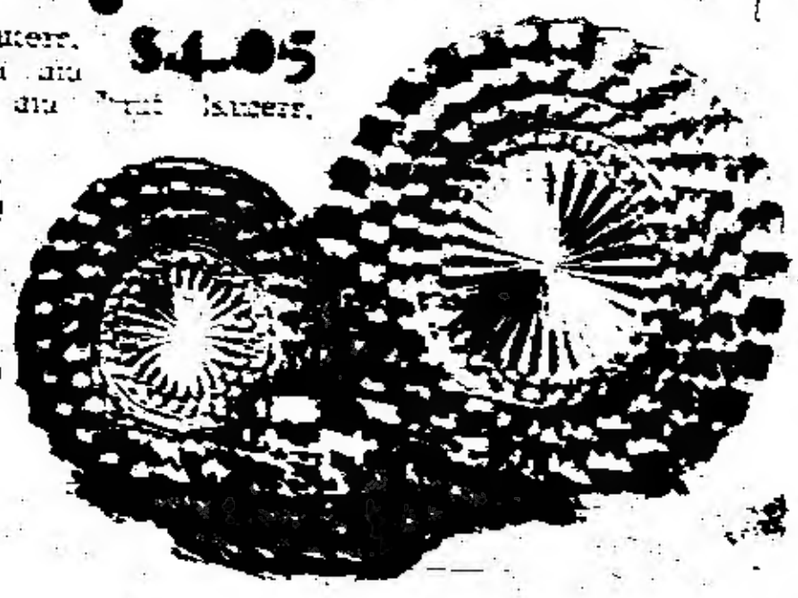

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DEATHS

Mrs. Hilda Abramovitch died on March 14, at her home, 3372 Hutchison Street. She is survived by her husband, Isaac Abramovitch; two daughters, Mrs. A. Naimark, Mrs. J. G. Schwartz; four sons, A. Nathan, Jack, Philip; six grandchildren, Allan, Mona and Edward Naimark, Sandra and Merle Abramovitch, and Marlene Abramovitch. Funeral took place from Paperman's, Rabbi I. Spivak officiating. Burial was in King Edward cemetery, Rock River. Shiva was at the home.

Mrs. Reese Friedlich Stober died in her fifty-sixth year, on Tuesday, March 18. She is survived by her husband, David B. Stober; one daughter, Mrs. Nat. Moses (Sylvia); one son, Melvin Stober; two sisters, Miss Isabel Friedlich and Mrs. Mary Feible, both of New York; and one brother, Tel Friedlich, of New York. Funeral took place from Paperman's, Rabbi Charles Bender officiating. Burial was in Beth David cemetery. Shiva was at the home, 12 St. Catherine Road.

Mrs. Sarah Ralph Cohen, died on March 17, at her home, 1233 Bernard Avenue, in her fifty-fifth year. She is survived by her husband, Harry Cohen; her parents, Mr. and Mrs. R. Ralph; three daughters, Mrs. M. Davis (Jessie); Mrs. M. Rosenberg (Beatrice); Miss Marilyn Cohen; one son, Sydney Cohen; four brothers, Nathan, Jack, Frank, Harry Ralph; and one sister, Mrs. R. Lipsin. Funeral took place from Paperman's, Rabbi Charles Bender officiating. Burial was in Beth Jacob cemetery. Shiva was at the home.

Mrs. Rasel Finkelstein, widow of the late Nathan Finkelstein, died on Tuesday, March 18. She is survived by four sons, Harry, Samuel, Max, Dr. M. N. Finkelstein; three daughters, Mrs. Samuel Bloomberg (Ida); Mrs. N. Pearson (Sadie); Mrs. Morton Finch (Bea); one brother, Berel Denberg, of New York; twenty grandchildren and twelve great-grandchildren. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Nusach Hartzi cemetery in Cartierville. Shiva was at the home of her daughter, Mrs. Samuel Bloomberg, 764 de l'Epee Avenue.

Miss Mollie Marwitz, formerly of Yacobstadt, Latvia, died on March 21, in her ninetieth year, at the home of her daughter, Mrs. [illegible] Yenikoff, 762 McEachran Avenue. She is survived by four daughters, Mrs. L. Yenikoff (Lena); Mrs. S. Brenner (Jennie); Mrs. H. Kessler (Gertie); Mrs. [illegible] Brown, of Vancouver, B.C.; and one son, Lippa Marwitz; twenty-seven grandchildren; and twelve great-grandchildren. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Montefiore Jewish cemetery, Cartierville.

Mrs. Frances Kaufman, aged seventy-three, died on March 17, at the Jewish General Hospital. She is survived by her husband, Dave Kaufman; two sons, Mr. and Mrs. J. Kaufman, two sisters, Mrs. Sylvia Kaufman and Mrs. Jennie Kaufman. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi officiating. Interment was in Emanu Eshalom cemetery, Cartierville. Shiva was at the home of her son, Mr. and Mrs. J. Kaufman, 5619 Colonial Avenue.

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Cites Schism In Community Over Zionism

Phillip Meyers was elected president of the Cincinnati Community Council on condition that its make-up be revised. Mr. Meyers charged that the "Council has become a council of organizations intent on furthering their own ideologies." His demand was embodied in a resolution which asked for "a more modern method of constituting the council so as to achieve a fairer representation of all individuals interested in . . . the community."

In an address to the meeting, which drew "one of the largest crowds in the history" of the organization, according to The American Israelite, Mr. Meyers said in part.

"Many of you do not know that there exists in our community today a deep schism.

"Many people of prominence, people not easily moved by extremes feel that this Community Council as presently constituted is no longer truly representative of the Jewish people of Cincinnati and should be dissolved.

"It is felt that the Council has become a Council of organizations intent on furthering their own ideologies rather than a Council of Jewish men and women who are sincerely interested in promoting the welfare of the Jewish community as a whole.

"It is felt that this little group who orate loudly on every occasion about the need for a more intensive Jewish way of life and about the need for more and more Hebrew education, at community expense, and about the need for more Zionistic representation on every committee of this Council, have completely lost sight of the very purpose for which this Jewish Community Council in Cincinnati was organized.

"This feeling exists on the part of some important men in the community who are themselves Zionists, as well as on the part of many who are not dues-paying Zionists but who are sympathetic to Zionist aims . . .

"Many weeks before any quota for the U.J.A. was asked of Cincinnati, we looked around this community for someone who would assume the task of General Chairman of the Campaign Committee.

"Now, my friends, the general chairmanship is a tremendous job. Not only must the man be willing to give months of arduous labor but he must be able himself to give a substantial sum to the Campaign to help set the pace, so to speak.

"Because of the general dissatisfaction that exists in our community today, no one will take the job and there are only a very few men around whom the entire community would rally. We have heard men say that not only would they not work . . . they definitely refused to give. Several very large contri-

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Social Notes — Toronto

Mr. and Mrs. I. B. Kaiser, 386 Eglinton Avenue West, spent a week in New York, and visited the former's brother-in-law and sister, Mr. and Mrs. J. White.

Mrs. J. Freedman, Glenayr Road, spent several days in Chicago, the whole of the time she was the guest of her brother-in-law, Mr. and Mrs. Dave Volkow, and was present at the wedding of Miss Vivian Pirt, daughter of Mr. and Mrs. M. Pirt, to her nephew, George Volkow.

Mrs. V. Sherman, Glen Edythe Drive, has returned after spending three months in Miami Beach, Florida.

Mr. and Mrs. M. Altet and son, Philip, formerly of 378 Markham Street, have taken up residence at 15 Claxton Boulevard.

Mrs. R. Bennett, Lennox Street, spent three months in Miami, Florida.

Mrs. B. Erushevsky, Beverley Street, went by plane to New York, to visit her son-in-law and daughter, Dr. and Mrs. S. M. Kaufman, for several weeks.

Mr. and Mrs. Emil Glaser, Beverley Street, went to New York, where Mr. Glaser will leave by plane for Antwerp, Belgium, to visit his parents, Mr. and Mrs. Nachem Glaser, and will return with them.

Mr. and Mrs. Louis Schlosser, of New York, formerly Miss Jenn Brookman, of Toronto, are spending the Passover holidays with the latter's parents, Mr. and Mrs. Nahan Brookman, Queen Street West.

Mrs. M. Forman, Grace Street, spent three weeks visiting her sons-in-law and daughters, Mr. and Mrs. J. Teich, of Chatham; and Dr. and Mrs. Louis H. Lager, of Windsor.

Miss Freda Wolofsky, Beverley Street, spent three weeks in Glace Bay and Sydney, N.S.; and Quebec City and Montreal, Que.

Mrs. F. Goodman, Palmerston Avenue, was hostess to about fifty guests at a tea at Simpson's Arcadian Court, in honour of her daughter, Shirley, whose marriage to Donald Sykes, son of Mr. and Mrs. A. Sykes, of Halifax, N.S., takes place on April 22.

Mrs. S. Arliss, Bellevue Avenue, entertained at an evening in honour of Mrs. Cecil Pinkler, formerly Miss Lillian Caplan, daughter of Mr. and Mrs. M. Caplan, Dundas Street West. Presentations were made to the bride by Messrs. S. Arliss, A. Richmond, and M. Boom. Eighteen guests were present.

Mrs. S. Appleton, 8 Vermont Avenue, was hostess at a luncheon, honouring Miss Rae Schopp, whose marriage to Max Appleton, son of Mr. and Mrs. A. Appleton, 144 Dundas Street West, takes place in March. Twenty-five guests were present, among them, the hostess's mother, Mrs. David Cohen, of Campbell's Bay, Que.

Mrs. M. Schipp, Montrose Avenue, gave a luncheon for Miss Rae Schipp, whose marriage to Max Appleton, son of Mr. and Mrs. A. Appleton, Dundas Street West, takes place on March 23. Mesdames L. Freedman, B. Katz, B. Zalmon, M. Ginsberg, E. Ginsberg, M. Freed, M. Appleton, B. Appleton, J. Wildman, M. Green, S. Katz, and Misses Ruth Vale and Pearl Wallstein were present.

Mr. and Mrs. Sol. Berman, of Forest Hills, Long Island, N.Y., who were guests of the former's brother-in-law and sister, Mr. and Mrs. J. Levenson, 421 Palmerston Boulevard, for a week, were entertained by Mr. and Mrs. A. Schwartz, Ruston Road, at dinner; Mr. and Mrs. M. Levenson, Atlas Avenue, at dinner and dancing; Mr. and Mrs. Saul Salutin, Montrose Avenue, at dinner at the Rosticceria; Mrs. S. Zimmer, Borden Street, at luncheon: and Mr.

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and Mrs. B. Mendelson, Manning Avenue, at dinner at the Royal York Hotel, and theatre.

Miss Shirley Litvak, daughter of Mr. and Mrs. N. Litvak, 52 D'Arcy Street, celebrated her eighteenth birthday at a party at the home of her uncle and aunt, Mr. and Mrs. M. Schafer, 80 Ashburnham Road, wearing a black crepe dress, trimmed with a peplum. Her friends present were: Misses Pauline Goodfield, Adele Brown, Harriet Hartsman, Rose Wald, Edith Rose, Anne Finkelstein, Rose Gottlieb, Rose Shoichet, Shirley Finley, Kay Starr; and Hartley Lapofsky, Murray Harris, Norman Litvak, Jack Abrams, Al. Fine, Louis Yuchtman, Norman Trachter, David Ely, Ruben Schafer, Moe Emer, and Murray Goldstein.

Mr. and Mrs. S. Arliss, Bellevue Avenue, held open house in honour of their son-in-law, Barry Caplan on his graduation in accountancy from Queen's University, at Kingston. Mr. Caplan, a Flight Lieutenant in the Air Force who served overseas for three years, and a prisoner of war in Germany for eighteen months, resumed his studies on his return, and graduated on February 21. About two hundred and sixty guests were received by Mrs. Arliss, wearing a black crepe dress, trimmed with sequins. Assisting in receiving were Mr. Caplan's mother, Mrs. M. Caplan, in printed silk jersey; Mrs. Barry Caplan, in aquamarine-blue crepe; and her sister, Mrs. A. Richmond, in black crepe. The tea table, set with an Irish linen cutwork cloth, held a centrepiece of gladioli, tulips, daffadolis, narcissi, forget-me-nots, and irises, and lighted tapers in silver holders, trimmed with white satin bows. Those who assisted were: Mrs. A. Richmond, Mrs. M. Bloom, Misses Hilda Blackman, Lila Cohen, Edith Silver, Molly Young, Belle Weinstein, Lola Richmond, and Frances Pustil. Mrs. L. Fleishman, of Cleveland, Ohio, was a guest.

Toronto Meetings

● HEBREW NATIONAL Association wants girls as voluntary workers to assist in serving meals to hospital patients during Passover week. Phone WA. 7292. Officers are: David Green, M. Littner, J. Hurvitz, H. Wiener, president: D. Green, L. Grossman, M. Spiegel, M. Handelman, S. Yarmolinsky, J. Hurvitz, Rev. B. Wladowsky, P. Silver, E. F. Singer, K.C.; A. Simon, Board: P. Balsky, A. Berger, Dr. W. W. Breslin, M. Bronstein, M. D. Dick, M. Gitlemacher, P. Kamin, M. Kaufman, S. Marlow, J. Naftolin, W. Pomerantz, J. Pratz, I. Rothbart, A. Royner, J. Rubinoff, N. Schwartz, S. M. Shapiro, M. Snider, Rev. A. Steinberg, H. Stitsky, D. Wilson, Dr. H. Winkler, N. Zaldin.

● CANADIAN LEAGUE for Free Palestine opened an office at 78 Charles Street West, ML. 3022. The league is concerned with the work of the Hebrew Committee of National Liberation. Samuel Dubiner is chairman; Jack Sugarman, executive director; Mrs. Ben Coen, director of women's activities.

● OSTROVTZER LADIES Relief Auxiliary executive met at the Ostrovtzer Synagogue. Mrs. J. Weinberg president, presiding. Relief for the homeless and poverty-stricken citizens of Ostrovtzer, Poland, was discussed. Mrs. M. Millman, College Street, provided refreshments. A linen shower at the home of Mrs. L. Cutler, 83 Oxford Street, was in aid of the families of Ostrovtzer. Mrs. L. Grossman is publicity convener.

● SINAIS executive luncheon meeting at the home of Mrs. M. Zweig, vice-president, who presided, discussed the dinner-dance to be held on April 22. Mr. and Mrs. E. F. Singer, Dr. and Mrs. A. Fine, and Mrs. D. Dworkin will be guests.

● B'NAI BRITH GIRLS: Rose Goodman Chapter elected: Misses Edith Sugarman, president; Helen Rosenberg, Laura Baker, Dorothy Rideckel, May Baker, Pearl Applebaum, Frances Lauerjer. Girls between sixteen and seventeen who are interested in joining this group call Miss Sugarman, AD. 3692.

● UNITED JEWISH WELFARE FUND: Special services dedicated to the officers and workers will be held at Holy Blossom Temple on Friday, March 28 at 8.15 p.m. Rabbi Abramowitz, Director of Israel's Naval Service And At Home, "The Battle of Survival." Sisterhood members who have agreed to be present are Mrs. Alex Allen, Mrs. Harold Hyman, Mrs. Wm. R. Bernard, Mrs. Wm. Weinstein, Mrs. Arthur Sears, Mrs. D.R.S., Mrs. Max Tanenbaum, Mrs. Sam Sherman, Mrs. Victor S. Jacobs, Mrs. Samuel Singer, Melville Goldberg, Norman Trachter.

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● At a meeting in the Concert Hall of the Royal York Hotel, Mr. and Mrs. Samuel J. Zacks were congratulated on their recent marriage, and Mrs. Zacks was guest

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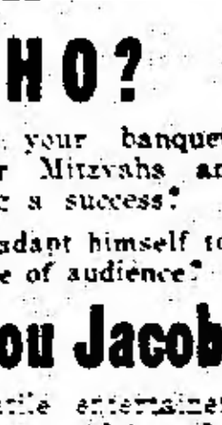

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speaker. Leaders of Toronto Girls' Choir, Rebekah and the Royal Canadian Male Quartet assisted in various capacities at the Civic Service Dinner on the occasion of Palestine Appeal Rabbi Isaiah J. Washer was presented with an illuminated Haggadah by Jacob J. Pearlstein in recognition of his services to the Royal Club and to the community. On behalf of the three sponsoring groups, Rabbi Washer presented Mr. and Mrs. Zacks with a Golden Book inscription. The guest speaker was introduced by E. F. Gelber, and a vote of thanks was made by Mrs. Meyer Rotenberg. Mayor A. H. Freiman, K.C., presented Mrs. Zacks with American Beauty roses on behalf of the Jewish National Fund Council. Saul Meisels, of Cleveland, concert singer, sang, accompanied by Ida Ruth Meisels. Robert H. Soren presided. Mesdames D. Zacks, Lawrence Kert, Charles Rotenberg, J. D. Pearlstein, F. L. Fingerote were also on the platform. The Zionist Council received at the Primrose Club in honour of Mr. and Mrs. Zacks.

● SONS OF DAVID Ladies' Auxiliary met, Mrs. D. Yuffe, president, presiding. A raffle in aid of charity was won by Mrs. J. Shulman. Refreshments were served by Mrs. B. Title, assisted by Mrs. R. Stein and Mrs. M. Eisenberg.

● JUDITH WELFARE GROUP [illegible] luncheon meeting at Murray [illegible] Mrs. W. B. Niwack presiding. Mrs. E. Ezrin, secretary, read the minutes. A lucky draw [illegible] proceeds for a scholarship [illegible] Sums of money were donated to Passover Relief, and the [illegible] Irma.

● [illegible] Ladies' Auxiliary [illegible] Mrs. L. [illegible] presiding. Entertainment [illegible] Purim. A [illegible] for relief [illegible] Passover [illegible] Tuesday, April [illegible] Passover [illegible]

● [illegible] daughter [illegible] Mrs. [illegible] Toronto [illegible] Mrs. [illegible] Toronto [illegible] Mrs. [illegible] Toronto

Rabbi Isaac Rabinowitz, executive director of the Zionist Organization of Canada; Samuel J. Zacks, president of the Zionist Organization; Saul Hayes, National executive director of the Canadian Jewish Congress; H. M. Caiserman, national secretary of the Canadian Jewish Congress.

BAR-MITZVAHS

Mr. and Mrs. Harold Lieberman, 2 Ava Crescent, received at their home in honour of the bar mitzvah of their son, Edward, who was called to the Reading of the Law at Holy Blossom Temple. About one hundred and fifty guests were present.

IN MEMORIAM

In loving memory of a dear wife and mother, Mary Infanti, who passed away March 25, 1946. Sadly missed and ever remembered by husband, Michael Infanti, daughters Ida and Ann, and sons, Frank and Samuel.

In loving memory of a dear husband and father, Francesco Stella-man, who passed away March 21, 1946.

"He who knows how much we miss you,
He who knows the bitter pain
We have suffered since we lost you,
Life has never been the same.
In our hearts your memory lingers,
Sweetly tender, fond and true.
There is not a day, dear father,
That we do not think of you.
Sadly missed by wife, children and grandchildren.

BENJAMIN LEVINE. *In loving memory of my dear husband, and our beloved father Benjamin Levine, who passed away March 22, 1944. Lovingly remembered by his wife, Sara; and children, Carl, Irving, and Mildred.*

DEATHS

Mrs. Isaac Simon Cohen, of New Toronto, died on Friday, March 21, at the age of 72 years. She is survived by her husband, Isaac Simon Cohen, K.C., Toronto; one daughter, Mrs. Jacob Rosenberg, Toronto; one brother, Mr. Samuel Hart, Montreal; two sisters, Mrs. Joseph Hart, Montreal; Mrs. Abraham Hart, Toronto; Mrs. Louis Simon, Toronto; Mrs. Ben Simon, Toronto; Mrs. Ben Zacks, Toronto; seven grandchildren, Simon Rosenberg, Mrs. Sidney Marks, Mrs. Harold Zacks, Simon Rosenberg, Toronto; Mrs. Sidney Levinson, Montreal; Mrs. Sidney Levinson, Montreal; Mrs. Sidney Levinson, Montreal

Could you refuse to help her if she stood before you?

Could you look into the eyes of this girl who was saved from Auschwitz and found freedom in Palestine and say to her and others like her, **"No. I will not help you"?** The tatoo on her arm reveals the tragedy of Miss Z. and tens of thousands like her. There are thousands more who have survived Hitler's plans for their extermination. They need our help and the opportunity to rebuild their lives in the Jewish Homeland.

They have seen sights no human being should ever see. They have known terror we in Canada cannot even imagine. Their souls are wounded in a way that only understanding people like **you** can heal.

We in Canada . . . you in your comfortable living room . . . it is to us they look for help. We . . . you . . . are their only hope.

Can you refuse them?

Of course, you cannot. You will not. Last year you gave generously . . . this year you will give **sacrificially** . . . as you must, so that the United Palestine Appeal in Montreal may achieve its goal of $475,000.

So give when you are called on. Give more than you think you can spare. Remember, money that will buy you mere luxuries will buy them a life of dignity and self-respect.

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The population of the DP camps has trebled in one year . . . from 85,000 at the beginning of 1946 to 250,000 in 1947.

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